THE COURSE OF THE STRAIGHT PATH

(FOR MALES)

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(May Allaah protect him)

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نحْمَدُهُ وَ نُصَلِّیْ وَ نُسَلِّمُ عَلی رَسُوْلِهِ الْکَرِیْمِ اَمَّا بَعْدُ! فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ۝ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ۝

I have created man and Jinn only to worship (serve) Me. (Besides the many various other reasons the most important objective for creating men and Jinn is for them to recognize who Allaah is).

Before studying the course of the straight path, it is necessary to know the following aspects:

(1) Correct beliefs

(2) Faraa'idh and Waajibaat

(3) Nafl (optional) acts of worship

(4) The rights of men

(5) Acquisition of knowledge

(6) Rectification of intention

(7) The principles of Tafseer

(8) The principles of Hadeeth

(9) The definition of Fiqh (Jurisprudence)

1-CORRECT BELIEFS:

In order to be a Muslim, it is extremely essential that a person's beliefs are correct. If a person's beliefs are correct, Allaah □ will accept the smallest of his actions. On the other hand, if a person's beliefs are incorrect, Allaah □ will not accept the greatest of his actions.

WITH REGARDS TO BELIEFS, IT IS NECCEASSARY FOR SIX ELEMENTS TO BE CORRECT:

(1) The beliefs with regards to the Being and Attributes of Allaah □.

(2) The beliefs with regards to the Ambiyaa □, the Sahabah □ and the pious saints □.

(3) The beliefs with regards to the heavenly scriptures.

(4) The beliefs with regards to the angels and Jinn.

(5) The beliefs with regards to Taqdeer (predestination).

(6) The beliefs with regards to death and the life after death.

2-FARAA'IDH AND WAAJIBAAT

There are two types of actions:

(1) External actions

(2) Internal actions

EXTERNAL ACTIONS

There are two types of external actions:

(1) Those action which are Fardh (obligatory) to do and only by a person doing it, Allaah becomes pleased. Such actions are known as commands, Faraa'idh and Waajibaat.

Examples of Faraa'idh are the five daily Salaah, The fasts of Ramadhaan, Zakaat and Hajj.

Examples of Waajibaat are Witr Salaah, the Salaah of the two Eids, the fasts of Kaffaarah (compensation for missing the fasts of Ramadhaan), the fasts that become incumbent on a person due to taking a vow, and Waajib Sadaqah.

(2) Those actions from which it is Fardh to abstain and which are Haraam (unlawful) to do and which are such that only due to a person abstaining from it, Allaah becomes pleased. Such actions are called prohibitions and unlawful things. Examples of this are to kill someone unjustly, to steal, to commit fornication, to backbite, to falsely accuse someone, to usurp the wealth of someone, to consume intoxicants, to watch television, to listen to music, to look at pictures (with eyes), to draw a picture (with eyes), to take or make someone else take photography of something (with eyes), to trim or shave the beard to less than a fist-length, to let one's trousers hang below the ankles, to look at what is impermissible e.c.t.

INTERNAL ACTIONS

There are two types of internal actions:

(1) **Sublime conduct:** It is those excellent and outstanding qualities which, just as noble external actions, is necessary to attain and only by attaining these qualities, a person's soul becomes truly enlightened and illuminated with the light of Imaan and the effect of this can be perceived from the exterior of this person.

(2) **Bad conduct:** Those filthy and dirty traits from which, just as exterior sins, it is necessary to refrain.

In the Quraan, Allaah mentions:

وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ

Give up open (exposed) and secret (hidden) sins.

These dirty traits cause a person's soul to become impure and dirty and its effect becomes apparent from the body of this person. Examples of these dirty traits are jealousy, malice, miserliness, faint-heartedness, pride, arrogance, anger, e.c.t.

3- NAFL (OPTIONAL) ACTS OF WORSHIP

These are such deeds that are not compulsory, but by continuously doing it, a person becomes the beloved servant of Allaah and through these action, Allaah , through His mercy and grace, will complete the

deficiency that is left in a person's Fardh and Waajib deeds.

TYPES OF NAFL (OPTIONAL) ACT OF WORSHIP:

(1) Nafl (optional) Salaah like Tahajjud, Ishraaq, Chaasht, Awwaabeen e.c.t.

(2) Nafl (optional) fasts like the fasts of Monday and Thursday.

(3) Fasting on the 13th, 14th and 15th of the lunar month.

(4) The two fasts during Muharram.

(6) Nafl (optional) charity like building a Masjid, Madressah, or well, engaging in various forms of Dhikr, recitation of the Quraan, reciting Durood, mentioning the Ambiyaa □, Sahabah □ and pious e.c.t.

4- THE RIGHTS OF MEN

These are such rights that are even more essential than the rights of Allaah □ in a certain aspect, because the rights of men are not forgiven until a person does not fulfill them or the rightful person does not forgive him, even though he is martyred in the path of Allaah □.

THERE ARE TWO TYPES OF RIGHTS OF MEN:

(1) Social rights

(2) Transactions

SOCIAL RIGHTS

These are those rights that are connected to a mutual mode of living like the rights of one's parents, children, spouse, neighbors, family, and the general public.

MONETARY RIGHTS

These are those rights that are concerning mutual transactions such as buying, selling, giving or receiving a loan, borrowing or landing, hiring someone, employment e.c.t.

5- ACQUISITION OF KNOWLEDGE

It is necessary upon every sane, mature Muslim male and female to acquire that amount of knowledge by means of which he/she can correct his/her beliefs and can differentiate between Halaal and Haraam, permissible and impermissible, pure and impure.

Nabi has said:

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلى كُلِّ مُسْلِمٍ (ابن ماجه)

"The acquisition of knowledge is obligatory upon every believer.

6- RECTIFICATION OF INTENTION

Nabi □ has said:

اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ (بجارى)

"Actions are based on their intentions."

7- THE PRINCIPLES OF TAFSEER

For the guidance of mankind, Allaah □ has revealed the Quraan to Nabi □ through the medium of Jibra'eel □. Every Muslim knows that men have been sent in to this world for a test and an examination. Therefore, Allaah has made certain things obligatory on men and has created the creation for the benefit of men.

For this reason, two things are essential after been sent into this world:

(1) To fulfil your responsibilities

(2) To derive benefit from the creation

For both of these things, knowledge is necessary. Until a person does not have knowledge, he will not be able to complete his responsibilities and he will not be able to correctly derive benefit from the creation. Therefore, together with creating men, Allaah □ has also made three things for the acquisition of knowledge:
(1) The five senses (i.e. the sense of seeing, smelling, hearing, tasting and feeling)

(2) Intelligence

(3) Revelation

These three will benefit a person within certain limits and restrictions. To a certain degree, knowledge can be attained with the five senses. Thereafter, knowledge can be attained with intelligence and then with revelation. Revelation is the greatest means of attaining knowledge.

THE LITERAL MEANING OF REVELATION:

اَلْاِعْلَامُ الْخَفِىُّ السَّرِيْعُ

To make something known very fast, in a concealed manner.

THE TECHNICAL MEANING OF REVELATION:

كَلَامُ اللهِ الْمُنَزَّلُ عَلى الْاَنْبِيَاءِ

The speech of Allaah that is revealed to one of the Ambiyaa .

THE DIFFERENT FORMS OF THE DESCENDING OF REVELATION:

(1) The continuous sound of the ringing of a bell.

(2) Jibra'eel coming in his original form
(3) Jibra'eel coming in the form of a human being.

Generally, Jibra'eel □ used to come in the form of Dihya Kalbi □.

(4) Hearing the voice of Allaah □ directly as in Me'raaj.

(5) Receiving inspiration from Allaah □

THE TYPES OF REVELATION:

(1) **Wahi e Matloo:** That revelation which can be recited in Salaah. E.g., the Quraan.

(2) **Wahi e Ghair Matloo:** That revelation which cannot be recited in Salaah. E.g. the Ahaadeeth.

THE DIFFERENCE BETWEEN WAHI E MATLOO AND WAHI E GHAIR MATLOO

In Wahi e Matloo, the words and the meaning are from Allaah □ . In Wahi e Ghair Matloo, the meaning or understanding is from Allaah □ and the words are from Nabi □.

THE DEFFINITION OF THE QURAAN:

The speech of Allaah □ that descended from the heavens to Nabi □, is written in book form and has reached us through a chain without any doubt.

WHO IS ALLOWED TO EXPLAIN THE QURAAN

By merely learning the Arabic language or by studying on one's own, a person is not allowed to explain the verses of the Quraan. Those scholars who are well-versed can explain the Quraan. The acquisition of the following sciences is essential in order to be able to explain the Quraan:

(1) Lughat (philology of the Arabic language).

(2) Nahwa (Arabic syntax).

(3) Sarf (Arabic etymology).

(4) Ilm e Ma'aani: The science whereby the specialties of the formulation of speech is learnt

(5) Ilm e Bayaan: The science whereby the apparent, hidden, comparative and metaphorical meanings of words are discerned

(6) Ilm e Qiraa'ah Wa Tajweed: The science whereby the proper recitals in the various dialects are learnt

(7) Ilm e Badee: The science whereby the eloquence of speech is learnt

(8) Ilm e Fiqh: The science of Jurisprudence

(9) Ilm e Usool e Fiqh: The science of the principles of Jurisprudence

(10) Ilm e Hadeeth: The science of Ahaadeeth
(11) Ilm e Kalaam: The science of scholastic theology

(12) Ilm e Usool e Hadeeth: The science of the principles of Hadeeth

(13) Ilm e Tasawwuf: The science of Tasawwuf

(14) Ilmul Qasas:

(15) Ilm e Asbaab e Nuzool: The science whereby the courses of revelation are learnt

(16) Ilm e Taareekh: The science of history

(17) Ilm e Munaadharah: The science of debating.

(18) Ilme Naasikh Wal Mansookh: The science whereby the verses that are abrogating other verses and the verses that are abrogated are learnt.

THE MEANING OF MAKKI AND MADANI SURAHS

(1) Makki Surahs refer to those Surahs that were revealed in Makkah and Madani Surahs refer to those Surahs that were revealed in Madinah.

(2) Makki Surahs refer to those Surahs that were revealed before Hijrat (the migration to Madinah) and Madani Surahs refer to those Surahs that were revealed after Hijrat.

7-THE PRINCIPLES OF HADEETH

THE DEFINITION OF HADEETH:

The blessed words, actions, or consent of Nabi . It is also called 'Khabr'.

Commentary: If a Sahabi did something in front of Nabi and he remained quiet, this is known as the consent of the Nabi .

THE TYPES OF AHAADEETH:

Taking into account the number of narrators, there are two types of Ahaadeeth:

(1) Hadeeth Mutawaatir.

(2) Hadeeth Waahid.

HADEETH MUTAWAATIR:

That Hadeeth which is narrated by such a large group of reliable people in every generation that it is logically impossible to consider all of them to be unanimous on a lie.

HADEETH WAAHID:

That Hadeeth which in every generation or any generation, it is not narrated by such a large group of people as in Hadeeth Mutawaatir.

THE TYPES OF HADEETH WAAHID:

(1) Hadeeth Maqbool

(2) Hadeeth Ghair Maqbool

HADEETH MAQBOOL:

That Hadeeth which is worthy of being accepted.

HADEETH GAIR MAQBOOL:

That Hadeeth which is not worthy of being accepted.

THE TYPES OF HADEETH MAQBOOL:

(1) Hadeeth Saheeh
(2) Hadeeth Hasan
(3) Hadeeth Mursal

HADEETH SAHEEH:

That Hadeeth which is narrated by such narrators who are all upright and righteous, have perfect memories and their narration does not contradict a narration of narrators who are more reliable than them.

HADEETH HASAN:

That Hadeeth which is narrated by narrators who are all like the narrators of a Saheeh Hadeeth, but they have slightly weaker memories (than the narrators of a Saheeh Hadeeth).

HADEETH MURSAL:

That Hadeeth which a Sahaabi, Taabi'ee or Tab e Taabi'ee heard from someone, but when narrating the Hadeeth, he does not mention the person he heard it from and says that Nabi □ has said it.

Hadeeth Ghair Maqbool has two types:

(1) Hadeeth Mawdhoo
(2) Hadeeth Da'eef

HADEETH MAWDHOO

That narration which someone has fabricated and attributed to Nabi □.

HADEETH DA'EEF:

That Hadeeth in which the conditions of a Saheeh and Hasan Hadeeth are not found.

SUNNAT

THE LITERAL DEFINITION OF SUNNAT:

Sunnat is that path which people have treaded until it became a practice for those who came after them.

THE TECHNICAL DEFINITION OF SUNNAT:

In the Shariat, Sunnat refers to the words, actions and consent of Nabi □ which is worthy of following. The actions of the Sahabah □ and especially the Khulafaa e Raashideen are also classified as Sunnat because just as how Nabi □ has commanded us to practice

upon his Sunnat, he has also commanded us to practice upon their Sunnat.

In a Hadeeth, it is mentioned that Hadhrat Arbaadh Bin Saariyyah □ said that once Nabi □ led them in Salaah and thereafter faced them and delivered such an excellent lecture that tears began flowing from their eyes and their hearts began trembling and someone remarked, "This seems to be like the advice of one who is bidding farewell. Therefore, render us some advice." Nabi □ replied, "I advise you to fear Allaah and to obey your leader, even though he is a slave. Those who remain alive after me will witness a lot of differences. Therefore, hold firm onto my Sunnat and the Sunnat of the righteous Khulafaa and refrain from the invention of new things in Deen because every new thing invented in Deen is an innovation and every innovation is deviation." (Tirmidhi)

THE DIFFERENCE BETWEEN SUNNAT AND HADEETH

Commentary: Every Sunnat is a Hadeeth. However, every Hadeeth is not a Sunnat. Nabi □ has commanded us to practice upon the Sunnat and he has not commanded us to practice upon the Hadeeth because of the following reasons:

-Some Ahaadeeth are such that it is impossible to practice upon them, e.g. the Hadeeth of Me'raaj.
-In some Ahaadeeth, such actions and deeds are mentioned that are appropriate for Nabi □ and not permissible for the Ummat, e.g. having eleven wives

-In some Ahaadeeth, such actions are mentioned that were only permissible due to a specific necessity and to show us that these actions are only permissible at the time of necessity, e.g. to stand and urinate in the time of necessity.

-In some Ahaadeeth, such actions and deeds are mentioned that have now been abrogated, e.g. facing Baitul Muqaddas during Salaah.

Therefore, Nabi □ has commanded us to practice upon his Sunnat and for this reason we call ourselves the "Ahlus Sunnah Wal Jamaat" and not the "Ahlul Hadeeth."

9-THE DEFINITION OF FIQH (JURISPRUDENCE)

The theory of Islaamic law based on the proofs of Sharia is known as Fiqh.

THERE ARE FOUR PROOFS OF SHARIA:

(1) The Quraan
(2) The Sunnat of Nabi □
(3) The consensus of the Ummat
(4) Analogical reasoning that is in accordance to the Shariat.

Islaamic laws are established and proven through these four proofs. However, it is only permissible for the Fuqahaa to establish and prove Islaamic laws through these proofs. A common person is not allowed to do this.

Allaah has provided three things for the guidance of a person:

(1) The Quraan
(2) The Sunnat of Nabi
(3) Rightly guided people

THE LAWS OF THE SHARIAT:

1-FARDH:

Such a law, which is established via evidence that is definite in its transmission and meaning and that person who leaves it out without a valid reason, will be sinful and he who denies it will be a disbeliever.

Example, the five daily Salaah

Fardh got two types:

(1) Fardh e Ayn
(2) Fardh e Kifaayah

FARDH E AYN:

Such a law that is Fardh on every Muslim and it is necessary for every Muslim to fulfill it. E.g. the five daily Salaah, the fasting of Ramadhaan etc.

FARDH E KIFAAYAH:

Such a law that by some people fulfilling it, the obligation falls of from the rest.

2-WAAJIB:

Such a law that is established via evidence that is indefinite in its transmission or/and meaning. He who leaves it out without a valid excuse will be sinful and he who denies it will not be a disbeliever, but he will be deviated. E.g. Witr Salaah.

3-SUNNAT:

Such an action that was practiced by Nabi or the Sahabah .

There are two types of Sunnat:

(1) Sunnat e Mu'akkadah
(2) Sunnat e Ghair Mu'akkadah

SUNNAT E MU'AKKADAH:

Such an action that Nabi or the Sahabah always did, and never ever left without an excuse. He who intentionally leaves it will not be sinful, but he will be deprived of the intercession of Nabi . E.g. the Sunnat Salaah before Fajr and Dhuhar Salaah.

SUNNAT E GHAIR MU'AKKADAH:

That action that was done by Nabi or the Sahabah most of the time, but sometimes they left it out

without an excuse. Example, the four Rakaats before Asr and Easha Salaah.

4-MUSTAHAB:

That action that was sometimes done and sometimes omitted by Nabi or the Sahabah . It's ruling is that a person will gain reward by doing it and will not be sinful due to omitting it. Example, Nawaafil e.c.t.

5-HARAAM:

That action whose forbiddance is established via evidence that is definite in its transmission and meaning. He who does this action without having a valid excuse will be sinful and he who regards it as lawful will be a disbeliever.

6-MAKROOH E TAHRIMI

That action whose forbiddance is established via evidence that is indefinite in its transmission or/and meaning. He who does this action without a valid excuse will be sinful and he who regards it as lawful will not be a disbeliever, but will be deviated. E.g. to perform Rukoo or Sajdah before the Imaam.

7-MAKROOH E TANZIHI

That action which the Shariat regards as undesirable and it is better not to do it. Example, to start reading Surah Faatiha instead of Thanaa in the first Rakaat of Salaah.

8-MUBAAH

That action which is such that by doing it a person does not receive any reward or sin. E.g. to eat, drink, sleep etc.

LESSON ONE

THE RULING OF RECITING TAWWUDH BEFORE COMMENCING WITH THE RECETATION OF THE QURAAN

Allaah □ says in the Quraan:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

When you recite the Qur'aan, then (first) seek Allaah's protection from the accursed Shaytaan (by reciting "A Oodhu Billaahi Minash Shaytaanir Rajeem" before commencing the recital).

In order to practice upon this command of Allaah, اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ will recited before commencing with the recitation of the Qur'aan.

HADEETH

THE RULING REGARDING TA'AWWUDH:

عَنْ اَبِىْ ذسَعِيْدِ الْجُدءرِىِّ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم كَانَ يَقُوْلُ قَبْلَ الْقِرَاءَةِ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Hadhrat Abu Saeed Khudri □ says that Rasulullaah □ used to recite اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *before commencing with the recitation of the Qur'aan.*

BELIEFS

THE EXISTENCE OF ALLAAH :

Nothing comes into existence on its own accord, but it is dependent of a maker. Therefore, it is necessary to believe that this universe also did not come into existence on its own, but some Being had made in and that Being is Allaah .

LAWS AND REGULATIONS

Najaasat refers to impurities.

THE TYPES OF NAJAASAT

(1) Najaasat e Haqeeqiyyah
(2) Najaasat e Hukmiyyah

NAJAASAT E HAQEEQIYYAH:

That impurity which is visible. E.g. wine, filth e.c.t.

NAJAASAT E HUKMIYYAH

That impurity which is not visible. E.g. to be without Wudhu.

Najaasat e Haqeeqiyyah has two types:

(1) Najaasat e Ghaleedhah
(2) Najaasat e Khafiyyah

NAJAASAT E GHALEEDHAH:

A stronger impurity. An extremely small amount of this type of impurity is overlooked. E.g. wine, the urine of humans, stool, blood, sperm, the droppings of fowls, chickens and ducks and the urine of Haraam animals.

The ruling of this type of impurity is that if this impurity falls on one's body or clothes and it is equal to or less than the size of a Dirham, it will be overlooked and if it is more than the size of a Dirham, it will not be overlooked.

NAJAASAT E KHAFIYYAH

A lesser impurity. A large amount of this type of impurity will be overlooked. E.g. the droppings of all Haraam birds and the urine of all Halaal animals.

The ruling of this type of impurity is that if it falls on one's body or clothes and is equal to or more than a quarter of one's body or clothes, it will not be overlooked and if it is less than a quarter, it will be overlooked.

The two conditions for removing Najaasat e Khafiyyah are:

(1) To remove the impurity from one's body or clothes

(2) To properly wash that portion from which the impurity was removed

Different methods for washing different things:

Two things are necessary when washing off the impurity from such things which absorb the impurity like clothes:

(1) To remove the impurity and wash the item thrice
(2) To squeeze the item after washing it each time

The method of washing such a thing which cannot be squeezed like a carpet or a clay utensil is that it should be washed properly thrice and those things which do not absorb the impurity will become pure by cleaning it through rubbing sand over it. E.g. of these things are shoes, leather e.c.t.

A MASNOON DUA
DUA TO BE RECITED BEFORE SLEEPING:

اَللّٰهُمَّ بِاسمِكَ اَمُوْتُ وَ اَحْيٰ

Oh Allaah, I sleep and wake up in Your name.

LESSON TWO

TASMIYYAH:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

Tasmiyyah is a verse of the Qur'aan, which has been revealed to differentiate one Surah from another, and it is not the beginning portion of any specific Surah.

However, from the 114 Surahs of the Qur'aan, it is written and read before 113 Surahs. It is not written before Surah Taubah. The ruling is that if a person commenced his recitation before Surah Taubah, he will not recite Tasmiyyah before Surah Taubah and if one is commencing his recitation from the start of Surah Taubah, he will recite Tasmiyyah.

HADEETH

THE IMAAM SHOULD RECITE TASMIYYAH SOFTLY IN SALAAH:

عَنْ اَنَسٍ رَضِیَ اللهُ عَنْهُ قَالَ صَلَّيْتُ خَلْفَ النَّبِیِّ صَلَّی اللهُ عَلَيْهِ وَ سَلَّمَ وَ اَبِیْ بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ فَلَمْ اَسْمَعْ اَحَدًا مِنْهُمْ يَقْرَاُ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ (مسلم)

Hadhrat Anas □ reports, "I performed Salaah behind Nabi □, Abu Bakr and Umar □ and I never heard any one of them reciting بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ.

BELIEFS:

THE PURITY OF THE BEING AND QUAILTIES OF ALLAAH □

Allaah □ is pure from a body, limbs of a body (like hands, a face, shins, fingers etc.) and necessities of the body (like eating, drinking, descending, climbing, running etc.). In the Qur'aan and Hadeeth, when the limbs of a body or qualities of the creation are attributed to Allaah □, the scholars are unanimous that the apparent meaning is not intended, but these are expressions of some of the qualities of Allaah □. The former scholars regard these qualities to be from

the Mutashaabihaat (verses to which no specific or exact meaning can be given) and the latter scholars say the reality and meaning of these qualities is known with uncertainty, e.g. the latter scholars say the "Hand of Allaah" refers to Allaah's power and the "descending of Allaah" refers to the mercy of Allaah.

LAWS AND REGULATIONS:

THE TYPES OF NAJAASAT E HUKMI:

(1) Hadath e Asghar
(2) Hadath e Akbar

HADATH E ASGHAR

The lesser impurity, which makes it necessary to perform Wudhu.

HADATH E AKBAR

The greater impurity, which makes it necessary to perform Ghusl.

JANAABAT:

The state one is in when sperm leaves its place with him having desire and comes out of his body.

HAYDH (MENSES):

The blood that monthly comes out of the womb of a matured female and remains for not less than three days and not more than ten days.

NIFAAS:

The blood that comes out of a women's womb after childbirth and can last for up to forty days.

There are two methods of purifying oneself from Hadath e Akbar:

(1) To perform Ghusl
(2) To perform Tayammum if one is unable to use water

A MASNOON DUA

DUA TO BE RECITED ON AWAKENING:

اَلْحَمْدُ لِللهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَ اِلَيْهِ النُّشُوْرُ (بخارى)

All praise belongs to Allaah Who has given us life after death and unto Him will we be is our resurrection.

LESSON THREE

SURAH FAATIHA:
THE INTRODUCTION OF ALLAAH OF ALLAAH

الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ْ الرَّحْمنِ الرَّحِيمِ ْ مَالِكِ يَوْمِ الدِّينِ ْ إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ ْ

All praise belongs to Allaah, the Rabb (the Cherisher, the Creator, the Sustained) of the universe (and whatever it contains). Who is the Most Compassionate, the Most Merciful and Master of (all affairs on) the Day of Recompense (the Day of Qiyaamah, when resurrection, accountability, rewards and punishment will take place). You Alone do we worship, and You Alone do we ask for help.

HADEETH:

THE VIRTUE OF MEMORIZING FORTY AHAADEETH:

مَنْ حَفِظَ عَلى اُمَّتِىْ اَرْبَعِيْنَ حَدِيْثًا فِىْ اَمْرِ دِيْنِهَا بَعَثَهُ اللهُ فَقِيْهًا وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَّ شَهِيْدًا (مشكوة)

He who memorises for the benefit of my Ummat forty ahaadeeth concerning matters of Deen, Allaah will raise him as a Faqeeh (jurist) on the Day of Qiyaamat and I will intercede and be a witness on his behalf. (Mishkaat)

BELIEFS:

THE GENERALITY OF THE POWER OF ALLAAH □

Although Allaah □ does not change His decisions, He has the ability and power to change His decisions.

PREDESTINATION OF ALLAAH □

Whatever happens and will happen in this universe, it is in the knowledge of Allaah □ before it happens. Allaah □ creates everything in accordance to His knowledge. Taqdeer (predestination) is the knowledge of Allaah □; not the command of Allaah □.

LAWS AND REGULATIONS

THE LAWS OF LEFTOVER WATER:

(1) The perspiration/sweat, saliva, and leftover water of human beings and horses are pure.
(2) The leftover water of a cat is pure. However, it is Makrooh to use it to purify anything.
(3) The leftover water of a rat, snake, and lizard is Makrooh.
(4) The leftover water of a donkey and mule is doubtful, i.e. it is pure, but there is doubt in whether it can be used or not for the purification of other things.

A MASNOON DUA

DUA TO BE RECITED WHEN ENTERING THE TOILET:

بِسْمِ اللهِ اَللّٰهُمَّ اِنِّی اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ (کتاب الدعاء, امام طبرانی)

In the Name of Allaah. Oh Allaah, I seek refuge in You from the evil male and female Jinn.

LESSON FOUR

THE DUA FOR GUIDANCE TO THE STRAIGHT PATH:

اهدِنَــــا الصِّرَاطَ المُستَقِيمَ صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

Guide us to the straight path (the path of Islaam); the path of those whom You have favoured (by guiding them aright) and not the path of those with whom You are angry (the Jews), nor the path of those who have gone astray (the Christians).

HADEETH:
RECITE AAMEEN, BUT SOFTLY:

عَنْ وَلئِلِ بْنِ حُجْرٍ رَضِیَ اللهُ عَنْهُ اَنَّهُ صَلّٰی مَعَ رَسُوْلِ اللهِ صَلَّی اللهُ عَلَيْهِ وَ سَلَّمَ فَلَمَّا قَرَأَ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ قَالَ اٰمِيْنَ خَفَضَ بِهَا صَوْتَهً...الحدیث (مسند ابی داود و الطیالسی)

Waa'il Bin Hujr narrates that he performed Salaah with Nabi and when Nabi recited غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ, he recited Aameen in a soft tone.

BELIEFS

THE ACCURACY OF THE SPEECH OF ALLAAH □

The speech of Allaah □ is true and according to reality. It is an act of Kufr (disbelief) to believe something that is contrary to the speech of Allaah □ or to have any doubt concerning the speech of Allaah □.

LAWS AND REGULATIONS

THE LAWS OF WATER:

There are two types of water:

(1) Regular water
(2) Irregular water

REGULAR WATER:

It refers to such water that when the word water is said, this type of water immediately comes into one's mind, e.g. well-water.

IRREGULAR WATER:

It refers to that type of water that when the word water is said, this type of water does not come into one's mind, e.g. rose water.

There are four types of regular water:

(1) Rain water.
(2) Water that emerges from the earth.
(3) Water of the oceans and rivers.
(4) Water melted from ice.

With regards to its ruling, there are six types of regular water:

(1) That water which is pure and can be used to purify other things, e.g. well-water and tap-water.

(2) That water which is pure, but Makrooh to use to purify other things, e.g. the left over water of a cat. If there is other water available that is of the first type, it will be Makrooh to use this water for the purification of anything and if there is no other water of the first type available, it will not be Makrooh to use this water to attain purify.

(3) That water which is pure, but cannot be used to purify anything else, e.g. water that has already been used.

(4) That water which has been used to attain purity or reward. This does not refer to water used by someone who is merely learning to make Wudhu. It is not permissible to use this type of water to attain purity.

(5) That water which is pure, but there is doubt in whether this water can or cannot be used to attain purify, e.g. the leftover water of a donkey or a mule.

If there is no other water available, this water will be used for Wudhu and Ghusl and Tayammum will also be made and if there is other water available, it will be Makrooh to use this type of water.

(6) That water in which there is an impure thing, e.g. water in which wine has fallen. It is not permissible to use this water to attain purity.

A MASNOON DUA

DUA TO BE RECITED WHEN LEAVING THE TOILET:

غُفْرَانَكَ اَلْحَمْدُ لِللهِ الَّذِىْ اَذْهَبَ عَنَّىْ الْاَدى وَ عَافَانِىْ

We ask Allaah for forgiveness. All praise belongs to Allaah Who has removed this harmful thing from me and has granted me welfare.

LESSON FIVE

THE ONLY DIETY IS ALLAAH

وَإِلَـهُكُمْ إِلَهٌ وَاحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ

Our Ilaah is but One Ilaah. There is no other Ilaah but Him, The Compassionate, The Most Merciful.

HADEETH
THE BEAUTIFUL NAMES OF ALLAAH □:

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ فَلَیْةِ وَ سَلَّمَ
اِنَّ للهِ تَعَالی تِسْعَةً وَّ تِسْعِیْنَ اِسْمًا مِا ئَةُ اِلَّا وَاحِدَةً مَنْ اَحْصَاهَا دَخَلَ
الْجَنَّةَ (ترمذی)

Abu Hurayrah □ narrates that Rasulullaah □ said, "Indeed Allaah has ninety nine names. He who memorises them will enter Jannat"

These are the ninety-nine names of Allaah:

هُوَ اللهُ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمنُ الرَّحِیْمُ الْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَیْمِنُ الْعَزِیْزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ
الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِیْمُ الْقَابِضُ الْبَاسِطُ الْخُافِضُ الرَّافِعُ الْمُعِزُّ
الْمُذِلُّ السَّمِیْعُ الْبَصِیْرُ الْحَكَمُ الْعَدْلُ اللَّطِیْفُ الْخَبِیْرُ الْحَلِیْمُ الْعَظِیْمُ الْغَفُوْرُ
الشَّكُوْرُ الْعَلِیُّ الْكَبِیْرُ الْحَفِیْظُ الْمُقِیْطُ الشَّهِیْدُ الْحَفُّ الْوَكِیْلُ اَلْقَوِیُّ اَلْمَتِیْنُ
اَلْوَلِیُّ اَلْحَمِیْدُ الْمُحْصِیءُ اَلْمُبْدِئُ اَلْمُعِیْدُ اَلْمُمِیْتُ اَلْحَیُّ اَلْقَیُّوْمُ اَلْوَاجِدُ
اَلْمَاجِدُ اَلْوَاحِدُ اَلْاَحَدُ اَلصَّمَدُ اَلْقَادِرُ اَلْمُقْتَدِرُ اَلْمُقَدِّمُ اَلْمُؤَخِّرُ اَلْاَوَّلُ اَلْاٰخِرُ
اَلظَّاهِرُ اَلْبَاطِنُ اَلْوَلِیُّ اَلْمُتَعَالِیْ الْبَرُّ التَّوَّابُ اَلْمُنْتَقِمُ اَلْعَفُوُّ اَلرَّءُوْفُ مَالِكُ
الْمُلْكِ ذُوْ الْجَلَالِ وَ الْاِكْرَمِ اَلْمُقْسِطُ اَلْجَامِعُ اَلْغَنِیُّ اَلْمَانِعُ اَلضَّارُّ اَلنَّافِعُ
اَلنُّوْرُ اَلْهَادِیْ اَلْبَدِیْعُ اَلْبَاقِیْ اَلْوَارِثُ اَلرَّشِیْدُ اَلصَّبُوْرُ

BELIEFS:

THE ONENESS OF ALLAAH □:

Allaah □ is unique in terms of His Being and Qualities. He is not the father or son of anyone. Every atom of this universe is dependent on Him and He is independent of everything.

LAWS AND REGULATIONS

THE LAWS OF MAKING ISTINJAA WITH WATER:

Istinjaa is of four types:

(1) **Fardh:** When the urine or stool touches any other place besides the place where it exits from and the place where it touches is larger than a Dirham, it will be Fardh to make Istinjaa.

(2) **Waajib:** When the urine or stool touches any place besides the place where it exits from and the place where it touches is the size of a Dirham, it will be Waajib to make Istinjaa.

(3) **Sunnat:** When the urine or stool touches any place besides the place where it exits from and the place that it touches is smaller than the size of a Dirham, it will be Sunnat to make Istinjaa.

(4) **Bid'at:** To make Istinjaa for no reason, e.g. to make Istinjaa after passing wind.

A MASNOON DUA

DUAS FOR WUDHU

The Dua to be recited when beginning Wudhu:

بِسْمِ اللّٰهِ الرَّحْمَـنِ الرَّحِيمِ(عمل اليوم و الليلة)

In the name of Allaah, the Most Compassionate, the Most Merciful.

Dua while performing Wudhu:

اَللّٰهُمَّ اغْفِرْ لِىْ ذَنْبِىْ وَ وَسِّعْ لِىْ فِىْ دّارِى وَ بَارِكْ لِىْ فِىْ اَمْرِىْ (عمل اليوم و الليلة)

Oh Allaah, forgive me, widen my grave and grant me blessings in my sustenance.

LESSON SIX

REMAINING STEADFAST ON THE ONENESS OF ALLAAH AND REFRAINING FROM POLYTHEISM

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

(When the Mushrikeen of Makkah "promised" to Rasulullaah that they would accept Islaam only if he worshipped or even kissed their idols, Allaah instructed Rasulullaah with the following words) Say, "O Kaafiroon! "I (as a Mu'min) do not worship that (gods) you worship. Nor do you worship what I worship (Allaah). I am neither a worshipper of that which you worship (and shall never be in future either). Nor are you worshippers of that which I worship. For you is your Deen-religion (from which you refuse to part) and for me is mine (from which I refuse to part)."

HADEETH

APPOSING THE MUSHRIKEEN (POLYTHEISTS)

عَنْ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ خَالِفُوْا الْمَشْرِكِيْنَ اَوْفِرُوْا اللُّحى وَ احْفُوْا الشَّوَارِبَ وَ كَانَ اِبْنُ عَمَرَ اِذَا حَجَّ اَوِ اعْتَمَرَ قَبَضَ عَلى لِحْيَتِهِ فَمَا فَضَلَ اَخَذَهُ (بخارى)

Abdullaah Bin Umar narrates that Rasulullaah said, "Oppose the Mushrikeen, lengthen your beards and trim your moustaches." When Ibne Umar used to perform Hajj or Umrah, he used to hold his beard and trim the excess hair.

BELIEFS

THE EXPLANATION OF SHIRK (POLYTHEISM):

Shirk is to regard someone to be equal and comparable to Allaah . However, Shirk is not restricted to this only. Rather, it is also Shirk to attribute those qualities to the creation that Allaah has made specific for Him and as a sign of the servitude of His servants.

Shirk has various forms:

(1) To ascribe partners to the Being of Allaah , e.g., to believe in two or more deities as the Christians and the fire worshippers do.

(2) To believe that anyone besides Allaah has been granted the knowledge of those things regarding which it has been clearly mention in the Qur'aan or

Hadeeth that besides Allaah , no one else possesses knowledge of these things, e.g. the knowledge of when will Qiyaamat occur.

(3) To believe some person has been given power and authority by Allaah and his harming or benefitting someone is bound to the intention of Allaah. To perform actions such as Rukoo and Sajdah for the creation only to show reverence to the creation and not out of worship is called Fisqiyyah Shirk. A Nabi, Wali, Jinn, Shaytaan e.c.t are all-equal with regards to this type of Shirk. i.e. irrespective of the creation for which one performs these acts of reverence, it will still be called Shirk and the person who does it will be a Mushrik (polytheist).

LAWS AND REGULATIONS:
LAWS REGARDING WUDHU
THE FARAA'IDH (OBIGATORY ACTIONS) OF WUDHU

There are four Faraa'idh in Wudhu:

(1) To wash the face.
(2) To wash both arms including the elbows.
(3) To make Masah (pass wet hands over) quarter of the head.
(4) To wash the feet including the ankles.

THE SUNNAT ACTIONS OF WUDHU:

(1) To make intention

(2) To recite Bismillaah.
(3) To wash both hands up to the wrists.
(4) To use the Miswaak.
(5) To gargle.
(6) To pour water into the nose.
(7) To make Khilaal of the beard (pass wet fingers through the beard).
(8) To make Khilaal of the fingers and toes (pass wet fingers of one hand in between the wet fingers of the other hand and pass wet finger in between the toes).
(9) To wash each limb thrice.
(10) To make Masah of the entire head.
(11) To make Masah of the ears.
(12) To make wudhu in the correct order.
(13) To make wudhu continuously.

(Note: There are no Waajib actions in Wudhu.)

THE CONDITIONS OF WUDHU:

There are two conditions for the Faraa'idh of Wudhu to be complete:

(1) To use so much water for washing the limbs that the water drips of it. Therefore, it will not be permissible to merely wet the limbs.
(2) There should be nothing on the body of a person that will prevent water from reaching his body.

Therefore, if someone has nail polish or paint on his hands, his wudhu will not be valid.

THE MUSTAHAB ACTIONS OF WUDHU:

(1) To sit on a raised place.

(2) To make Masah of the nape.
(3) To face the Qiblah while making Wudhu.
(4) To make Wudhu while sitting.
(5) Not to take assistance from anyone (without an excuse).

A MASNOON DUA:

DUA AFTER WUDHU:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ اَشْهَدُ اَنَّ مُحَمَّدً عَبْدُهُ وَ رَسُوْلُهُ. اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَ اجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ (ترمذى)

I bear witness that there is none worthy of worship but Allaah and I bear witness that Muhammad is His servant and Rasool. Oh, Allaah, make me from those who repent abundantly and make me from those who attain purity.

LESSON SEVEN

THE PROVIDER OF SUSTANANCE IS ONLY ALLAAH

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Do they not see that Allaah increases sustenance for whoever He wills and decreases (for whoever he wills)? There are certainly Aayaat in this for those who have Imaan.

HADEETH

THE ACQUISITION OF KNOWLEDGE IS AN OBLIGATION:

عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ
سَلَّمَ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلى كُلِّ مُسْلِمٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ اَهْلِهِ
كَمُقَلِّدِ الْخَنَازِيْرِ الْجَوْهَرَ وَ اللُّؤْلُؤَ وَ الذَّهَبَ (ابن ماجه)

Anas Bin Maalik narrates that Rasulullaah said, "The acquisition of knowledge is obligatory upon every Muslim and he who entrusts knowledge to those who are unworthy of it is like one who puts a necklace of pearls, jewels and gold around the neck of pigs."

BELIEFS

THE VARIOUS STAGES OF THOUGHTS:

There are five stages of thoughts:

(1) **Haajis:** A thought that come unintentionally.
(2) **Khaatir:** A thought that comes intentionally.
(3) **Hadeeth un Nafs:** When a person is in a doubt if he should act upon the thought or discard it.
(4) **Ham:** When a person is inclined towards acting or discarding the thought.
(5) **Azm:** When a person is inclined to acting upon or discarding the thought to such an extent that if there are no obstacles, he will act according to this inclination of his.

There is no consequence based on the first stages (Haajis, Khaatir and Hadeeth un Nafs). With regards to the fourth (ham) type, if the inclination is towards a good action, the person will be rewarded and if it is

towards an evil action, he will not be taken to task until this thought does not advance to the fifth stage (Azm). i.e. a person will get rewarded if his intention and thought for a good deed reaches the fourth or fifth stage (Ham or Azm) and when he practically does the good deed, he will receive ten rewards. On the other hand, if a person's intention and thought for committing an evil deed has reached the fourth stage (Ham), he will not be taken to task. Only if it reaches the fifth stage (Azm), he will be taken to task.

LAWS AND REGULATIONS

THE MAKROOHAAT OF WUDHU:

(1)To speak of worldly matters whilst making Wudhu.
(2) To splash water onto the face.
(3) To close the eyes tightly when washing the face.
(4) To use less than the required amount of water.
(5) To use more than the required amount of water.

ACTIONS THAT BREAK WUDHU:

(1) The exiting of anything from one of the two private parts.
(2) The flowing of blood to such a portion of the body which is Fardh to wash in Wudhu.
(3) To vomit.

Vomiting is of three types:

(3.1) To vomit food or drink.
(3.2) To vomit blood.

(3.3) To vomit phlegm.

-If a person vomits food or drink and it amounts to a mouthful, Wudhu will break.
-If a person vomits or spits out clotted blood and it amounts to a mouthful, Wudhu will break.
-If even a drop of thin blood comes into the mouth, Wudhu will break.

-Wudhu will not break due to vomiting phlegm.

(4) To become insane.
(5) To become unconscious.
(6) To sleep.
(7) To become intoxicated.
(8) For a matured person to laugh aloud in such a Salaah which has a Rukoo and Sajdah.

Laughing is of three types:

(1) **Tabassum:** To smile without any noise.
(2) **Dihk:** To laugh so softly that if a person is next to you, he will not be able to hear it.
(3) **Qahqaha:** To laugh so loudly that if a person is next to you, he will be able to hear it.

Note: In Salaah, if a person's laughter is of the second type (Dihk), his Salaah will break, but his Wudhu will not break. However, if his laughter during Salaah is of the third type (Qahqaha), his Salaah and Wudhu will break.

A MASNOON DUA
THE DUA OF NAB □ FOR BENEFICIAL KNOWLEDGE:

اَللّٰهُمَّ انْفَعْنِىْ بِمَا عَلَّمْتَنِىْ وَ عَلِّمْنِىْ مَا يَنْفَعُنِىْ وَ زِدْنِىْ عِلْمًا وَّ الْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ (ترمذى)

Oh Allaah, benefit me with that knowledge which You have taught me and teach me that knowledge which will benefit me and increase my knowledge and all praises belong to Allaah in every condition.

LESSON EIGHT

NOT TRININTY; TAWHEED (THE ONENESS OF ALLAAH)

يَا أَهْلَ الْكِتَابِ لاَ تَغْلُواْ فِي دِينِكُمْ وَلاَ تَقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقِّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمِنُواْ بِاللّهِ وَرُسُلِهِ وَلاَ تَقُولُواْ ثَلاَثَةٌ انتَهُواْ خَيْرًا لَّكُمْ إِنَّمَا اللّهُ إِلَـهٌ وَاحِدٌ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ لَّهُ مَا فِي السَّمَاوَات وَمَا فِي الأَرْضِ وَكَفَى بِاللّهِ وَكِيلاً

O People of the Book! Do not commit excesses in your religion and speak only the truth about Allaah. The Maseeh Isa the son of Maryam was but the Rasool of Allaah, His word (the word "Be!" that Allaah used to create him) that He cast (on) to Maryam and a spirit (soul) from Him (a soul created by Him). So believe in Allaah and His Rasul and do not say, "Three" (do not say that there are three gods according to the belief of Trinity). It will be best for you to detest (from such beliefs). Allaah is the only One Ilaah. He is Pure from having children. To Him belongs what is in the heavens and what is in the

earth (There is therefore no need for another Ilaah). Allaah is enough as a Defender (Protector).

HADEETH
THE FORBEARANCE OF ALLAAH

عَنْ اَبِىْ مُوْسٰى اَلْاَشْعَرِىْ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ مَا اَحَدٌ اَصْبَرَ علىَ اَذًى يَسْمَعُهُ مِنَ اللهِ يَدْعُوْنَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيْهِمْ وَ يَرْزُقُهُمْ (متفق عليه)

Rasulullaah has said, "There is no one who is more patient on hearing something hurtful than Allaah. People claim He has a son. Then too he grants them welfare and sustenance.

BELIEFS

THE JUSTICE AND GRACE OF ALLAAH

Just as how Allaah is the creator of His servants, He is also the Creator of their actions. However, some actions of men are such that men has no choice, intention and inclination with regards to it and some actions of men are such that men has a natural desire and inclination or a natural abhorrence and dislike for it. Where men got a choice, if he does a good deed, he will be rewarded for it and if he commits a sin, he will be punished for it. This is the justice of Allaah . However, through His grace, Allaah will forgive whichever sinner He wishes to forgive. Forgiveness and guidance should be sought only from Allaah .

LAWS AND REGULATIONS

THE TYPES OF GHUSL:

There are three types of Ghusl:

(1) **Fardh:** Ghusl is Fardh on a male only in the condition of Janaabat and **Ghusl is Fardh on a female in the following three situations: Janaabat, Haydh and Nifaas.**

GHUSL AT THE TIME OF DEATH:

When a person passes away, it is Fardh upon the living to give the deceased a Ghusl.

MANI: The substance that comes out when a person has desire and engages in sexual relations.

MADHI: The drops of fluid which come out when a person has desire and begins to engage in sexual relations and the desire increases due to this.

WADI: A white substance that emerges when an old or weak person carries something heavy, does some work or passes urine.

Ghusl becomes Fardh due to the discharge of Mani. Wudhu breaks due to the discharge of Madhi and Wadi and Ghusl does not become Fardh.

(2) **Sunnat Ghusl:** It is Sunnat to perform Ghusl on a Friday, Eid ul Fitr, Eid ul Ad'haa, before donning the Ihraam and on the day of Arafah.

(3) **Mustahab:** It is Mustahab to perform Ghusl at the time of fear, on returning from a journey, at the time

of a storm, at the time of the sun-eclipse and at the time of the moon-eclipse.

A MSNOON DUA
DUA TO BE RECITED WHEN ENTERING THE MASJID:

بِسْمِ اللهِ وَ الصّلَاةُ وَ السَّلاَمُ عَلى رَسُوْلِ اللهِ صَلّٰى اللهُ عَلَيْهِ وَ سَلَّمَ اَللّٰهُمّ
افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ (ابن ماجه)

I begin in the name of Allaah. Blessings and peace be upon Nabi . Oh Allaah, open Your doors of mercy for me.

LESSON NINE

THE KNOWLEDGE OF FIVE THINGS THAT ONLY ALLAAH POSSESSES:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي
نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

Verily the knowledge of (when) Qiyaamah (will come) is only with Allaah. He sends down the rains and knows (the details of) what is in the wombs (such as the character and future of the child). A soul does not know what it will earn tomorrow and neither does it know in which land it will die. Undoubtedly Allaah is All Knowing (Only He knows all the past, the presence and the future), Informed.

HADEETH

THE VIRTUE OF CONCEALING THE FAULTS OF OTHERS:

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِیَ اللهُ عَنْہُمَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَفلَس~ْہِ وَ سَلَّمَ مَنْ سَتَرَ مُسْلِمًا سَتَرَہُ اللهُ یَوْمَ الْقِیَامَۃِ (بخاری)

Hadhrat Abdullaah Bin Umar narrates that Rasulullaah said, "He who conceals the faults of a Muslim, Allaah will conceal his faults on the Day of Qiyaamah."

BELIEFS

ALLAAH THE ONE WHO CAUSES THINGS TO HAPPEN:

The existence and nonexistence of everything is in the control of Allaah . The condition, nature, and effects becoming apparent and not becoming apparent of everything are in the control of Allaah . He alone is the causer of things to be done. The causes of the universe are His creation and the effects of these means are also His creation and subject to His will. Nothing of this world can cause grace and reward or calamities and punishments on its own accord. He grants honour to whomsoever He wishes and this is His mercy. He grants disgrace to whomsoever He wishes and this is His wisdom. He is the owner of everything. He grants power and authority to whomsoever He wishes and He snatches it away from whomsoever He wishes.

LAWS AND REGULATIOHNS

THE FARAA'IDH OF GHUSL:

There are three Faraa'idh of Ghusl:

(1) To gargle the mouth.
(2) To put water into the nostrils.
(3) To pour water over the entire body.

THE SUNNAT ACTS OF GHUSL:

(1) To recite Tasmiyyah (before removing one's garments).
(2) To wash both hands.
(3) To wash off any impurities from the body.
(4) To make Istinjaa.
(5) To perform a complete Wudhu.
(6) To pour water over the head, then the right shoulder and then the left shoulder.
(7) To make Ghusl continuously (without pausing).
(6) To thoroughly rub the body when washing it.
(8) To wash the entire body thrice.

A MASNOON DUA
DUA TO BE RECITED WHEN LEAVING THE MASJID:

بِسْمِ اللهِ وَ الصّلَاةُ وَ السَّلَامُ عَلى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ اَللّٰهُمّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ (ابن ماجه)

I begin in the name of Allaah. Blessings and peace be upon Nabi . Oh Allaah, I ask You of Your favour.

LESSON TEN

THE QUALITIES OF THE ANGELS:

إِنَّ الَّذِينَ عِندَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

Verily those who are by your Rabb (the angels) are not too proud to worship Him. They praise His purity and prostrate to Him (you should therefore try to be like them). (One who recites or hears this verse being recited should perform Sajdah.)

HADEETH:
THE IDEAL MUSLIM:

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَ سَلَّمَ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهِ وَ يَدِهِ (بخارى)

Abdullaah Bin Umar □ narrates that Rasulullaah □ said, "A Muslim is he from (the evil of) whose hands and tongue other Muslims are safe."

LAWS AND REGULATIONS
THE LAWS OF TAYAMMUM

THE FARAA'IDH OF TAYAMMUM:

(1) To make intention.
(2) To pass the hands of the face.
(3) To pass the hand over the arms.

THE SUNNAT ACTS OF TAYAMMUM:

(1) To recite Tasmiyyah.
(2) To perform Tayammum continuously (without pausing).
(3) To perform Tayammum in the correct order.

(4) To move the hands back on forth after striking them on the sand or item.
(5) To make Khilaal of the fingers.

THE CONDITIONS OF TAYAMMUM:

(1) To make intention.
(2) That thing on which Tayammum is made must be sand, something made from sand or something which has thick dust on.
(3) To pass most of the hands over one's face and arms.
(4) To strike the hands on the earth twice.
(5) To pass the hands over one's face and arms in such a manner that no portion of the face or arms is left out.
(6) An cause, which makes it permissible for one to perform Tayammum, should be found.

THOSE CAUSES THAT MAKE IT PERMISSIBLE FOR ONE TO PERFORM TAYAMMUM:

(1) Water is not found for at least one mile in all four directions.
(2) Although water is available, there is danger that if one uses the water, he/she will become sick, his sickness will increase, he will become injured or he will die.
(3) Although water is available, there is danger that if one performs Wudhu or Ghusl, he will not have any water later on when he becomes extremely thirsty.
(4) There is enough water, but one cannot use it. E.g. if there is a well, but no bucket to draw the water

from the well. (Together with this, water should not be found for at least one mile in all for directions.)
(5) If one has to use water, there is fear of missing such a Salaah which does not have a Qadhaa (i.e. which cannot be repeated). E.g. Janaazah Salaah or Eid Salaah).

THOSE THINGS ON WHICH IT IS PERMISSIBLE FOR ONE TO PERFORM TAYAMUM:

Such a thing which:

(1) Will not burn by burning it,
(2) Will not melt by melting it and
(3) Will not rot due to burying it.

A MASNOON DUA
DUA TO BE RECITED WHEN LEAVING THE HOUSE:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ (ترمذی)

I begin in the name of Allaah. I have placed my reliance upon Allaah. The power to stay away from evil and to do good deeds is only in the hands of Allaah.

LESSON ELEVEN

THE PREVIOUS AMBIYAA AND BOOKS:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ وَأَوْحَيْنَا إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ
وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا
وَرُسُلاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللّهُ
مُوسَى تَكْلِيمًا

Indeed We have sent revelation to you (O Muhammad □) just as We had sent revelation to Nooh □ and the Ambiyaa □ after him. And We have sent revelation to Ibraheem □, Ismaa'eel □,Is'haaq □, Ya'qoob □, his grandsons, Isa □, Ayyoob □, Yunus □, Haaroon □ and Sulaymaan □. And We gave Daawood □ the Zaboor.
And We have sent many more Rusul; the narratives of some We have revealed to you (O Rasulullaah □) before and the narratives of others We have not revealed to you. (Only Allaah has knowledge of everything). Allaah specially (directly) spoke to Moosa □.

HADEETH

THE NUMBER OF THE AMBIYAA AND RUSUL:

عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ اَبُوْ ذَرٍّ قُلْتُ يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ
كَمْ وَفَاءُ عِدَّةِ الْاَنْبِيَاءِ؟ قَالَ: مِائَةَ اَلْفٍ وَّ اَرْبَعَةً وَّ عِشْرُوْنَ اَلْفًا اَلرُّسُلُ مِنْ
ذلِكَ ثَلثَ مِائَةً وَّ خَمْسَةَ عَشَرَ جَمًّا غَفِيْرًا

Abu Dhar □ says, "I asked Nabi □ how many Ambiyaa there were. Nabi □ replied that there were 124000 and from amongst them, there was a large group of 315 Rasools."

BELIEFS

THE REALITY OF NABUWWAT:

A Nabi is a human being who is sent from Allaah □. He is protected from committing any major or minor sin and it is Fardh to obey and follow him. It is an act of Kufr (disbelief) to attribute any of these qualities to any person besides the Ambiyaa, even though the word Nabi is not used for the person.

NOTE: A Nabi is always a male. A female cannot be a Nabi. The Ambiyaa are human beings. Allaah grants Nabuwwat □. A person cannot become a Nabi due to his efforts and worship and neither can he reach the status and rank of a Nabi.

From Aadam □ until Nabi □, all the Ambiyaa and Rasools who came were true.

After their demise, the Ambiyaa □ remain as Ambiyaa and Rasools in their blessed grave just as how they were Ambiyaa and Rasools before they had passed away. However, now the Shariat of all the other Ambiyaa □ besides Nabi □ has been abrogated and the Shariat of Nabi □ will remain the means of salvation until Qiyaamah.

THE SLEEP OF THE AMBIYAA □:

When asleep, the eyes of the Ambiyaa □ are asleep, but their hearts are not asleep. Therefore, the dreams of these illustrious personalities are also regarded as revelation and their Wudhu does not break due to sleep.

LAWS AND REGULATIONS

THE LAWS OF MAKING MASAH ON LEATHER SOCKS:

THE CONDITIONS FOR IT TO BE PERMISSBLE FOR ONE TO MAKE MASAH ON LEATHER SOCKS:

(1) One must have worn the leather socks in the state of complete purity.
(2) The leather socks should at least cover one's ankles.
(3) The leather socks should not have a tear that is equal to or more than three small toes.
(4) The leather socks should remain on one's shin due to its thickness. Therefore, it will not be permissible to make Masah on those socks which cling to one's shin due to the elastic.
(5) The leather socks should be so thick that if water is poured upon it, the water will not be able to penetrate it and reach the foot.
(6) **The leather socks should be so thick that if one has to walk two miles without shoes, it will not tear.**
If these conditions are found in a sock, it will be counted as a leather sock and one will be able to make Masah upon it.

THE METHOD OF MAKING MASAH ON SOCKS:
THE AMOUNT UPON WHICH IT IS SUNNAT TO MAKE MASAH:

To pass one's wet hands on the top part of one's foot, beginning from the toes until the shin.

THE AMOUNT UPON WHICH IT IS FARDH TO MAKE MASAH:

The Fardh amount is that at least three wet fingers should be places upon the top portion of one's socks.

THOSE THINGS WHICH NULLIFY THE MASAH:

(1) To remove the socks.
(2) The time elapsing.

REMOVING THE SOCKS:

If one sock is removed or one heel comes out of the sock, the Masah will be nullified.

THE TIME ELAPSING:

A traveller can make Masah on his socks for 72 hours and a non-traveller can make Masah on his socks for 24 hours. When this time has elapsed, it will be necessary to remove the socks and wash the feet once.

A MASNOON DUA
DUA TO BE RECITED WHEN ONE IS AFFLICTED WITH A DIFFICULTY:

اِنَّا لِللهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ (عمل اليوم و اللياة)

Indeed we belong to Allaah and we will return to Him.

LESSON TWELVE

THE TRUTH OF THE QUR'AAN:

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, "If mankind and the Jinn combine to (try to) produce something similar to this Qur'aan, they would not be able to produce anything like it even if they assistant each other."

HADEETH

THE SUNNAT METHOD OF ADHAAN AND IQAAMAT:

عَنِ الْاَسْوَدِ اَنَّ بِلَالاً رَضِىَ اللهُ عَنْهُ كَانَ يُثَنِّىْ الْاَذَانَ وَ يُثَنِّىْ الْاِقَامَةَ (مصنف عبد الرزاق)

Aswad narrates that Bilaal used to recite the words of Adhaan and Iqaamat twice.

BELIEFS

THE REVEALED SCRIPTURES:

Every book that Allaah revealed to the various Ambiyaa is true. E.g. the Tauraat (Old Testament) was revealed to Moosa , the Zaboor (Psalms) was revealed to Daawood , the Injeel (The New Testament) was revealed to Isa and the Qur'aan

was revealed to Nabi . However, all the scriptures besides the Qur'aan have now become abrogated and now till Qiyaamah it is incumbent to follow the Qur'aan and following its teachings is the means of salvation.

THE TRUTH OF THE QUR'AAN:

From Surah Faatiha until the last word of Surah Naas, every word of the Qur'aan is protected and to believe any word or even any letter to be false or distorted is Kufr (disbelief).

RULES AND REGULATIONS:

LAWS OF ADHAAN AND IQAAMAT:

Adhaan should be given with Wudhu, on a high place if there is no loud speaker, facing the Qiblah, inserting the Shahādah finger into the ears and in a loud voice.

THE DIFERANCE BETWEEN ADHAAN AN IQAAMAT:

-Adhaan is given slowly and Iqaamat is given fast.

-In Adhaan, every sentence is recited separately and in Iqaamat, two sentences are read together and the last word of every sentence will be read with Sukoon and without stopping.

THE WORDS OF ADHAAN AND IQAAMAT: ADHAAN

الله اكبر الله اكبر   الله اكبر الله اكبر
اشهد ان لا اله الا الله   اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله   اشهد ان محمدا رسول الله
حى على الصلوة   حى على الصلوة
حى على الفلاح   حى على الفلاح
الله اكبر الله اكبر   لا اله الا الله

In the Adhaan of Fajr, الصلوة خير من النوم will be added after حى على الفلاح.

IQAAMAT:

The words of Iqaamat are the exact words of Adhaan. Only قد قامت الصلوة shall be added after حى على الفلاح.

THE RULING OF ADHAAN:

To call out the Adhaan is Sunnat e Muakkadah Alal Kifaayah. Therefore, if one person from the locality calls out the Adhaan, this Sunnat will be discharged on behalf of all the people of the locality and if the inhabitants of a locality decide to abandon the calling out of the Adhaan, the Ameer (leader) of the Muslims can wage war against them.

FOR WHICH SALAAHS WILL THE ADHAAN BE CALLED OUT?

The Adhaan is Sunnat for the five daily Salaah and for Jummah Salaah. To call out the Adhaan for any other Salaah is impermissible.

THE CONDITIONS FOR ADHAAN TO BE CORRECT:

(1) It should be in the time of the Salaah for which it is called out.
(2) It should be called out in Arabic.
(3) The Mu'adhin (one who calls out the Adhaan) should be a Muslim.
(4) The Mu'adhin should be a male.
(5) The Mu'adhin should be sane.
(6) The Mu'adhin should not be in the state of Janaabat.

WHEN SHOULD ONE NOT REPLY TO THE ADHAAN?

(1) While performing Salaah.
(2) During the Khutbah.
(3) When engaged in teaching or learning Deen.
(4) While eating or drinking.
(5) While passing urine or stool.
(6) While taking a Ghusl.
(7) In the state of Haydh.
(8) In the state of Nifaas.
(9) During intercourse.

A MASNOON DUA:
DUA TO BE RECITED AFTER ADHAAN:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَ
الْفَضِيْلَةَ وَ ابْعَثْهُ مَقَامًا مَحْمُوْدَنِ الَّذِىْ وَعَدْتَّهُ (بخارى)

Oh Allaah, You are the Rabb of this complete invitation and this prayer to be performed. Grant Muhammad Al Waseelah (a station in Paradise) and Al Fadheelah (a rank above the rest of creation)

and raise him upon Maqaam e Mahmood (the raised platform) which You have promised him.

Note: The narration in Bukhaari is until وَعَدْتَّهُ and in the narration of Baihaqi, the words اِنَّكَ لَا تُخْلِفُ الْمِيْعَادِ are mentioned after وَعَدْتَّهُ.However, the words وَرْزُقْنَا شَفَاعَتَهُ يَومَ الْقِيَامَةِ should not be added because it is not proven from a Saheeh Hadeeth.

LESSON THIRTEEN

THE RAINS OF THE BLESSINGS OF ALLAAH □ UPON NABI □:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

Verily We have granted you (O Rasulullaah □) abundant good. (Allaah granted Rasulullaah □ Prophethood, the honour of being the best of all the Ambiyaa □, the Qur'aan, the largest Ummah, a Deen that has spread throughout the world and the high mantle of Maqaam Mahmood in the Aakhirah [see verse 79 of Surah 17]. The spiritual fountain of Kawthar, has been awarded to Rasulullaah □ on the Day of Qiyaamah is a part of this "abundant good". Apart from these things, there are numerous other bounties that Allaah gave exclusively to Rasulullaah □)

So (as a token of gratitude, you should) perform salaah for your Rabb and sacrifice (animals in His name).

Indeed it is your enemy who shall be unknown. (This verse refers to a particular enemy of Rasulullaah □, Abu Jahal who used to tell people that they should

not worry about Rasulullaah □'s influence because without any male children, his lineage and Deen will not continue after him. However, the name and message of Rasulullaah □ is alive even today and always gaining more popularity, whereas the names of his enemies are disgraced.)

HADEETH
THE MUSTAHAB TIMES OF FAJR, DHUHAR AND ASR
THE MUSTAHAB TIME OF FAJR SALAAH:

عَنْ رَافِعِ بْنِ خَدِيْجٍ رَضِیَ اللّٰہُ عَنْہُ عضنِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَ سَلَّمَ
قَالَ اَسْفِرُوْا بِالْفَجْرِ فَاِنَّہُ اَعْظَمُ لِلْاَجْرِ (مصنف ابن ابی شیبۃ)

Hadhrat Raafi Bin Khudaij □ narrates that he heard Nabi □ saying, "Perform Fajr Salaah when it is bright because this holds great reward."

THE MUSTAHAB TIME FOR PERFORMING DHUHAR SALAAH WHEN IT IS NOT HOT:

عَن اَبِیْ سَعِیْدِنِ الْخُدْرِیِّ رَضِیَ اللّٰہُ عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ
عَلَیْہِ وَ سَلَّمَ اَبْرِدُوْا بِالظُّھْرِ فَاِنَّ شِدَّۃَ الْحَرِّ مِنْ فَیْحِ جَھَنَّمَ (بخاری)

Abu Saeed Khudri □ narrates that Rasulullaah □ said, "Perform Dhuhar Salaah when it is cool because the severe heat is from the effects of Jahannam."

THE MUSTAHAB TIME FOR PERFORMING ASR SALAAH:

عَنْ عَلِيِّ بْنِ شَيْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ فَكَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ يُؤَخِّرُ الْعَصْرَ مَا دَامَتِ الشَّمْسُ بَيْضَاءَ نَقِيَّةٌ (ابو داود)

Ali Bin Shaybaan narrates that Rasulullaah used to postpone Asr Salaah for as long as the sun remained clear and white.

BELIEFS

THE GREAT RANK OF THE AMBIYAA

From all the creation of this universe, the Ambiyaa have the highest rank and some Ambiyaa are more virtuous than others and Nabi is the most virtuous and the chief of all the Ambiyaa .

THE MAGNIFICENCE OF THE KNOWLEDGE OF NABUWWAT

Every Nabi possessed the most knowledge of the Shariat during his era and every Nabi was given all the knowledge that was necessary for Nabuwwat and because our Nabi is the Nabi of those before and after him, our Nabi was given the most knowledge from all the Ambiyaa and all the creation.

LAWS AND REGULATIONS
THE TIMES OF SALAAH
THE TIME OF FAJR SALAAH:

The time of Fajr Salaah remains from Subah Saadiq (true dawn) until sunrise. However, the Mustahab

time to perform Fajr Salaah is when a little bit of whiteness appears in the horizon.

THE TIME OF DHUHAR SALAAH:

The time of Dhuhar Salaah remains from the sun begins to descend after midday until the shadows become twice the size of the original objects. However, it is Mustahab to perform Dhuhar Salaah as soon as possible when it is cold and it is Mustahab to delay it until it becomes a little cooler when it is hot.

THE TIME OF ASR SALAAH:

The time of Asr Salaah lasts from the time of Dhuhar Salaah elapses until sunset. However, it is Mustahab to delay Asr Salaah, but not to such an extent that redness begins appearing in the horizon.

THE TIME OF MAGHRIB SALAAH:

The time of Maghrib Salaah lasts from after sunset until some redness remains in the horizon. However, if a person did not perform his Salaah during this time, he can perform it until some whiteness remains in the horizon. The Mustahab time for Maghrib Salaah is to perform it in the first hour from the time sets in.

THE TIME OF EASHA SALAAH:

The time of Easha Salaah lasts from the whiteness in the horizon disappears until Subah Saadiq (true dawn). However, it is Mustahab to perform Easha

Salaah after two hours pass from the time of Easha sets in.

A MASNOON DUA
DUA TO BE RCITED BEFORE EATING:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ (ابو داود)

In the name of Allaah, the Most Compassionate, the Most Merciful.

If one forgets to recite the Dua before eating, he should recite the following Dua:

بِسْمِ اللهِ اَوَّلَهُ وَ اخِرَهُ (ابو داود)

I take the name of Allaah in the beginning and ending of eating.

LESSON FOURTEEN

THE CONSEQUENCE OF SHOWING DISRESPECT TO NABI :

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ سَيَصْلَى نَارًا ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

(Abu Lahab was the brother of Rasulullaah 's father. He and his wife were among the staunchest opponents of Islaam and should take every opportunity to harass Rasulullaah . When he once cursed Rasulullaah , Allaah revealed this Surah saying,) May the hands of Abu Lahab be shattered (broken) and may he be destroyed.

Neither his wealth nor the things he earned shall benefit him (when he faces the terrible punishment of the Aakhirah).
He shall soon enter the flaming fire (of Jahannam)…
…and his wife (Umme Jamil) as well. (Evil is) That woman (his wife) who carries firewood bound together with twisted rope. (This refers to her evil act of collecting thorny branches to place in the path of Rasulullaah □ to cause him harm.)
(In retribution) Around her neck (in Jahannam) shall be (the same) twisted rope (a yoke)!

HADEETH
LIFTING UP THE HANDS DURING TAKBEER E TAHREEMAH:

عَنْ وَائِلِ بْنِ حُجْرٍ رَضِىَ اللهُ عَنْهُ اَنَّهُ رَأَى النَّبِيَّ صَلّٰى اللهُ عَلَيْهِ وَ سَلَّمَ اِذَا افْتَتَحَ الصَّلٰوةَ رَفَعَ يَدَيْهِ حَتّٰى تَكَادَ اِبْهَامَاهُ تُحَاذِىْ شَحْمَةَ اُذُنَيْهِ (سنن النسائ)

Waa'il Bin Hujr □ narrates that he saw that when Nabi □ used to begin his Salaah, he used to raise his hands until his thumbs used to come in line with his earlobes.

BELIEFS

SHOWING DISRESPECT TO RISAALAT:

To show any contempt and disrespect with regards to any of the Ambiyaa and to understand this kind of disrespect to be permissible is Kufr (disbelief). E.g. to regard Nabi □ to only have that amount of virtue which a big brother has over a small brother is Kufr.

SHOWING DISRESPECT TO THE KNOWLEDGE OF NABUWWAT:

To regard a certain person to have more knowledge than Nabi or to regard the knowledge of Nabuwwat (i.e. the knowledge of Deen) to be inferior to other knowledge and sciences or to show disrespect to the scholars of Deen due to their knowledge of Deen is Kufr.

LAWS AND REGULATIONS

THE CONDITIONS OF SALAAH:

(1) The body should be pure from such an impurity which will not allow the Salaah to be valid.
(2) The clothing should be pure from such an impurity which will not allow the Salaah to be valid.
(3) To cover the Satar.
(4) The place on which Salaah is being performed should be pure.
(5) The time should be correct.
(6) To face the Qiblah.
(7) To make intention for Salaah.

NOTE: There will be no harm caused if a person makes a wrong intention for such an act of worship which takes place without an intention being made and in which making an intention is not necessary.

THE FARAA'IDH OF SALAAH:

(1) **Takbeer e Tahreemah:** It is Fardh to recite Allaahu Akbar during (Takbeer e Tahreemah) and it is Sunnat to lift up the hands.

(2) **Qiyaam (to stand):** It is Fardh for one who does not have a valid excuse to stand. If a person cannot stand for the entire duration, but he can stand for a portion of the duration, it is necessary for him to stand until he is able to stand.
(3) **Qiraat:** In Salaah, it is Fardh to recite three short verses of the Qur'aan or one long verse that is equal to three short verses. Besides the third and fourth Rakaat of Fardh Salaah, Qiraat is Fardh in every Rakaat of every Salaah.
(4) **Rukoo:** To bow down to such an extent that the hands can at least reach the knees.
(5) **Two Sajdahs (in every Rakaat):** In Sajdah, the forehead has to be on the ground.
(6) **Qa'dah Akheerah:** To sit at the end of the last Rakaat for as long as it takes to recite the Tashahhud.

A MASNOON DUA

DUA TO BE RECITED AFTER EATING:

اَلْحَمْدُ لِللهِ الَّذِىْ اَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مُسْلِمِيْنَ (ترمذى)

All praise belongs to Allaah Who has given us something to eat and drink and has made us Muslims.

LESSON FIFTEEN

NABI □ IS THE FINAL NABI OF ALLAAH □:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad □ is not the father of any men among you (especially not the father of Zaid □), but he is Allaah's Rasool and the seal of all Ambiyaa (after whom there shall be no other Nabi). Allaah has knowledge of all things. (Allaah knows best who deserves to be a Nabi □.)

HADEETH
NABI □ IS THE FINAL NABI

عَنْ ثَوْبَانَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم اَنَا
خَاتَمُ النَّبِيِّيْنَ لَانَبِىَّ بَعْدِىْ (ابو داود)

Thawbaan □ narrates that Rasulullaah □ said, "I am the final Nabi. There is no Nabi after me."

BELIEFS

THE FINALITY OF PROPHETHOOD:

Nabi □ is the final Nabi of Allaah □. To belief that there is any type of new Nabuwwat after Nabi □ is Kufr.

LAWS AND REGULATIONS

THE WAAJIBAAT OF SALAAH:

(1) To begin Salaah with Allaahu Akbar.
(2) To specify the first two Rakaats of Fardh Salaah for Qiraat.

(3) Besides the third and fourth Rakaat of Fardh Salaah, to recite Qiraat in every Rakaat of every Salaah after Surah Faatiha.
(4) Qaumah (to stand after Rukoo).
(5) Jalsah (to sit in between the two Sajdahs).
(6) Besides the third and fourth Rakaat of Fardh Salaah, to recite Surah Faatiha in every Rakaat of every Salaah.
(7) To recite Surah Faatiha before the other Qiraat.
(8) Ta'deel e Arkaan (to perform each posture with composure and all the limbs should come to a standstill before proceeding into the next posture).
(9) Qa'dah Ula (to sit for the Tashahhud after every two Rakaats in a three or four Rakaat Salaah).
(10) To recite the Tashahhud in both the Qa'dah (sittings).
(11) To make Salaam to the right and left.
(12) To recite Allaahu Akbar in the third Rakaat of Witr Salaah for Dua e Qunoot.
(13) To recite a dua in the third Rakaat of Witr Salaah after reciting the Takbeer.
(14) The extra Takbeer in Eid Salaah.
(15) To perform Sajdah Tilaawat due to reciting a verse of Sajdah in Salaah
(16) To perform Sajdah Sahw if it becomes Waajib.
(17) To follow the Imaam in a Fardh and Waajib Salaah.
(18) To recite Qiraat loudly in those Salaah in which Qiraat should be recited loudly and softly in those Salaah in which Qiraat should be recited softly.

A MASNOON DUA

DUA TO BE RECITED WHEN WEARING A GARMENT:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِيْهِ اَسْئَلُكَ خَيْرَهُ وَ خَيْرَ مَا صُنِعَ لَهُ وَ اَعُوْذُبِكَ مِنْ شَرِّهِ وَ شَرِّ مَا صُنِعَ لَهُ (ترمذی)

Oh Allaah, all praises belong to You. You have given me this to wear. I ask you for the goodness of it and the goodness for which it was made and I seek Your protection from the evil of it and the evil for which it was made.

LESSON SIXTEEN

THE LIFE OF THE MARTYRS:

وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء وَلَكِن لاَّ تَشْعُرُون

And do not say about those who have been martyred in Allaah's way that they are dead. In reality, they are alive (because of their patience in difficulty) but you do not realise it.

It is known that the death of one who is martyred in the path of Allaah is not death, but a pure, excellent life free of all worries and difficulties. When the body of a martyr which consists of meat and skin does not become affected by the soil of the grave and remains fresh like a live body as is known from Ahaadeeth and observations, the martyr will be said to be alive. However, as far as apparent laws are concerned, he will be regarded to be like a normal person who has died. Therefore, his wife will be able to get married to someone else. The life that the Ambiyaa enjoy after their demise is even more unique and powerful. Besides, their bodies remaining fresh, this life of theirs affects some of the apparent laws as well. **For**

example, their wealth is not inherited and their wives cannot marry anyone else.

HADEETH

THE LIFE OF THE AMBIYAA □:

عَنْ اَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ
سَلَّمَ اَلْاَنْبِيَاءُ اَحْيَاءٌ فِىْ قُبُوْرِهِمْ يُصَلُّوْنَ

Anas Bin Maalik □ narrates that Rasulullaah □ said, "The Ambiyaa □ are alive in their graves and are performing Salaah."

BELIEFS

THE LIFE OF THE AMBIYAA □:

All the Ambiyaa □ are alive in their blessed graves with their bodies that they possessed in this world, with their souls, without being responsible and without needing the necessities of this world.

LAWS AND REGULATIONS

THE SUNNAT ACTIONS OF SALAAH:

(1) To raise both hands to the ears at the time of Takbeer e Tahreemah.

(2) To keep the fingers open as normal and facing the Qiblah when raising the hands for Takbeer e Tahreemah.
(3) Not to lower the head at the time of Takbeer e Tahreemah.
(4) To place the right hand upon the left hand in Qiyaam.
(5) To recite the Thanaa.
(6) To recite Tawwudh.
(7) To recite Tasmiyyah.
(8) To recite Surah Faatiha in the third and fourth Rakaat of Fardh Salaah.
(9) To recite Aameen.
(10) To recite Thanaa, Tawwudh, Tasmiyyah and Aameen softly.
(11) To recite the Sunnat Qiraat (from Surah Hujuraat until Surah Burooj in Fajr and Dhuhar Salaah, from Surah Taariq until Surah Bayyinah in Asr and Easha Salaah and from Surah Zilzaal until Surah Naas in Maghrib Salaah.)
(12) To recite the Tasbeeh at least thrice in Rukoo and Sajdah.
(13) The head and back should be on one level and the fingers should be open wide and grasping the knees in Rukoo.
(14) In Qaumah, the Imaam should read سَمِعَ اللهُ لِمَنْ حَمِدَهُ, the Muqtadi should recite رَبَّنَا لَكَ الْحَمْدُ and the Munfarid should recite both.
(15) When going into Sajdah, first the knees should be placed down on the ground, then the hands, then the nose, and then the forehead.
(16) In Jalsah and Qa'dah, one should sit with his left foot spread out, his right foot upright in such a way that his toes are facing the Qiblah and his hands on

his thighs. In Tashahhud, he should indicate with his finger when reaching the words of the Shahādah.
(17) To recite Durood in the last Qa'dah after Tashahhud.
(18) To recite Dua after Durood.
(19) First to make Salaam to the right and then to the left.

THE MUSTAHAB ACTIONS OF SALAAH:

(1) A Munfarid should recite Tasbeeh more than three times in Rukoo and Sajdah.
(2) One's gaze should be at the place of Sajdah while in Qiyaam, at the feet while in Rukoo, on the nose while in Sajdah, in one's lap while in Qa'dah and on one's shoulders while making Salaam.
(3) As far as possible not to cough.
(4) As far as possible not to yawn, but if the mouth opens, one should place his hands over his mouth. (In Qiyaam, one should place the right hand and in the other postures one should place the left hand

A MASNOON DUA

THE DUA TO BE RECITED WHEN GETTING UP FROM A GATHERING:

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ

Oh Allaah, we glorify and praise You. There is no deity but You. I seek forgiveness from You and I repent towards You.

LESSON SEVENTEEN

THE LAW OF SENDING SALUTATUONS TO NABI ﷺ:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily Allaah and His angels send salaah on the Nabi ﷺ (Allaah showers special mercies on him and the angels pray for him). O you (men and women) who have Imaan! Send salaah and Salaam to him (pray to Allaah to shower special mercies and peace on him by reciting the various forms of "Salaah and Salaam" reported in the Ahadeeth).

HADEETH

NABI ﷺ HEARS THE SALAAH AND SALAAM SENT TO HIM:

مَنْ صَلّى عِنْدَ قَبْرِىْ سَمِعْتُهُ وَ مَنْ صَلّى عَلَىَّنَائِيًا اُبْلِغْتُهُ (اخوجه ابو الشيخ بحوالة فيض البارى)

Rasulullaah ﷺ said, "He who recites Durood upon me at my grave, I hear him and he who recites Durood upon me from far, it is conveyed to me."

BELIEFS

SALAAH AND SALAAM:

To recite Salaah and Salaam upon Nabi ﷺ is the right of Nabi ﷺ and a means of great reward. Reciting Salaah and Salaam upon Nabi ﷺ in abundance is a great means of attaining proximity to Nabi ﷺ and attaining his intersession. The most virtuous forms of Durood Shareef are those Durood Shareef which are

narrated from Nabi □. **The most virtuous Durood Shareef is Durood e Ibraheem.**

It is Fardh to recite Salaah and Salaam once in a lifetime and when the blessed name of Nabi □ is taken in a gathering, it is Waajib to recite Salaah and Salaam once and it is Mustahab to recite it every time his blessed name is taken.

MENTIONING NABI □:

Mentioning those incidents and situations which have any connection with Nabi □ is Mustahab and highly recommended.

THE VIRTUE AND VISITING OF THE RAWDHAH:

That part of the earth which is together with the blessed body of Nabi □ is more virtuous than the Ka'bah, Arsh, Kursi and the entire universe.

When visiting the Rawdhah, to stand facing the blessed face of Nabi □ is from among the etiquettes of the Rawdhah and to make Dua in this condition is Mustahab and recommended.

UNDERTAKING A JOURNEY TO MADEENAH MUNAWWARAH:

When undertaking a journey to Madinah Munawwarah, intending to visit the blessed Rawdhah, Masjidun Nabawi and the other blessed places is a means of gaining reward. **However, to make an intention only to visit the Rawdhah is more appropriate because greater reverence for Nabi is found in this.**

REQUESTING NABI TO INTERCEDE FOR YOU:

To stand at the grave of Nabi and request him to intercede for you and to say, "Oh Rasulullaah, intercede for my forgiveness," is permissible.

THE ACTIONS OF THE UMMAT BEING PRESENTED TO NABI :

The good and bad actions of the Ummat are briefly presented to Nabi at the Rawdhah.

LAWS AND REGULATIONS:

THE MAKROOHAAT OF SALAAH:

(1) To perform Salaah bareheaded due to negligence.
(2) To perform Sajdah upon the fold of a turban.
(3) To reply to the Salaam of someone with the indication of the head or hands.
(4) To perform Salaah with one's eyes closed continuously.
(5) To look around by turning the face or gaze.

(6) To perform Salaah with something placed on one's face.
(7) To yawn and not to try to prevent it as far as possible.
(8) To place one's hands on the abdomen, hips or waist.
(9) To perform Salaah with the urge of relieving oneself.
(10) To crack one's fingers or to put the fingers of one hand in between the fingers of the other hand.
(11) To count the Tasbeeh on one's fingers.
(12) To stretch one's limbs.
(13) To squat (without an excuse).
(14) To perform Salaah facing someone's face.
(15) To perform Salaah in a row at the back despite there being place in front.
(16) To rest the forearms on the ground during Sajdah.
(17) To perform Salaah while one's garment is hanging from his head or shoulder and his arms are not inserted into the sleeves.
(18) To play with one's body or clothes in Salaah.
(19) To perform Salaah in clothes that are used for working, sleeping, exercising e.c.t.
(20) To perform Salaah in such a place where there is a picture of a living creature. However, it will not be Makrooh is the picture is under one's feet, turned upside down or hidden.
(21) To perform Salaah in such a garment that has pictures on it.
(22) To gather and hold one's garment in Salaah and to try to prevent it from getting soiled with sand.

A MASNOON DUA

DUA TO BE RECITED WHEN DRINKING WATER:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ (ترمدی)

In the name of Allaah, the Most Compassionate, the Most Merciful.

LESSON EIGHTEEN

MU'JIZAAT (MIRACLES PERFORMED BY THE AMBIYAA) ARE IN THE CONTROL OF ALLAAH :

وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنبُوعًا ۝ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الأَنْهَارَ خِلالَهَا تَفْجِيرًا ۝ أَوْ تُسْقِطَ السَّمَاء كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللّهِ وَالْمَلآئِكَةِ قَبِيلاً ۝ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاء وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إَلاَّ بَشَرًا رَّسُولاً ۝

They (the Kuffaar) say (to Rasulullaah), "We shall never believe in you until you cause a spring (fountain) to gush forth for us from the earth…
…"Or (until) you have a special orchard of dates and grapes, amid which you cause rivers to flow strongly."
…"Or (until) you drop the sky upon us in fragments (pieces) as you claim (will happen to us if we reject), or (until) you bring (Allaah and the) angels before our very eyes (to prove that you are a true Nabi)."
…"Or (until) you have a house of gold or you ascend to the sky. And we will never be convinced of your ascension until you send to us a (divine) book that we can read." Say, "My Rabb is Pure! I am but a human

(mortal) and a Rasool (How can you expect me to do all of this by myself? Only Allaah can make this happen if He wills)."

HADEETH

MALES SHOULD PLACE THEIR HANDS BELOW THEIR NAVELS IN QIYAAM:

عَنْ عَلِيٍ رضضِيَ اللهُ قَالَ مِنَ السُّنَّةِ وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِىْ الصَّلَاةِ تَحْتَ السُّرَّةِ (ابو داود)

Hadhrat Ali □ says, "It is Sunnat to place the one palm on the other palm beneath the navel in Salaah."

BELIEFS
THE REALITY OF A MU'JIZAH (MIRACLE PERFORMED BY A NABI):

A Mu'jizah is the action of Allaah □ which is made apparent on the hands of a Nabi and the Nabi has no choice and authority with regards to it. Therefore, it is wrong to negate a Mu'jizah by calling it Shirk or to be deceived by a Mu'jizah and believe the Ambiyaa □ to possess full authority and omnipotence.

THE MU'JIZAH OF THE AMBIYAA□:

The various Mu'jizah given to the Ambiyaa □(such as the staff of Moosa □ turning into a serpent, Hadhrat Esa □ bringing the dead back to life, Nabi □ being

able to see behind him as in Salaah just as he could see in front of him) are true and a reality.

LAWS AND REGULATIONS

THOSE ACTIONS THAT NULLIFY THE SALAAH AND MAKE IT NECESSARY TO REPERAT THE SALAAH:

(1) To talk in Salaah, whether it is done on purpose or not and whether one talks a lot or a little.
(2) To use a word of greeting with the intention of greeting a person.
(3) To reply to the greeting of someone, to say يرحمك الله to someone who sneezes or to say Aameen to the Dua of someone who is not in Salaah.
(4) To recite اِنَّا لِللهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ due to receiving bad news, اَلْحَمْدُ لِلّٰه due to receiving good news or سُبْحَانَ اللهِ due to receiving strange news.
(5) To say 'Aah', 'Ooh' or 'Oh' due to pain or sorrow.
(6) To correct someone besides the Imaam.
(7) **To look in the Qur'aan and read.**
(8) To make a major mistake while reciting the Qur'aan.
(9) To do such an action that gives others the impression that one is not in Salaah.
(10) To eat or drink on purpose or by mistake.
(11) **To walk the distance of two rows.**
(12) To turn the chest away from the Qiblah without a valid reason.
(13) To perform Sajdah on an impure place.
(14) To delay in covering the Satr for the duration of one posture when it becomes exposed.

(15) To ask such a thing in Dua which can be asked from people, e.g. to say, "Oh Allaah, give me hundred rupees today."
(16) To cry due to –pain or a calamity in such a way that letters can be heard in one's voice.
(17) For a mature person to laugh aloud in Salaah.
(18) To go in front of the Imaam.
(19) When reciting Takbeer e Tahreemah, to lengthen the Alif in Allaah by saying "Aallaahu Akbar" or to lengthen the Alif in Akbar by saying Allaahu Aakbar" or to lengthen the baa in Akbar by saying "Allaahu Akbaar".

A MASNOON DUA

DUA TO BE RECITED AFTER DRINKING WATER:

اَلْحَمْدُ لِللهِ (مسلم)

All praise belongs to Allaah.

LESSON NINETEEN

THE EMINENCE OF THE SAHABAH :

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ تَرَاهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ
أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ
شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ
الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا
عَظِيمًا

Muhammad is Allaah’s Rasool and those with him (the Sahabah) are stern against the Kuffaar and (yet) compassionate among themselves. You will see

them sometimes bowing (in Ruku), sometimes prostrating (in Sajdah, always) seeking Allaah’s bounty and His pleasure. Their hallmark (by which they are recognised) is on their faces because of the effect of prostration (referring to the illumination and humility apparent on their faces). This is their description in the Torah. Their description in the Injeel (Bible) is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. (Allaah has nurtured the Sahabah □ in this manner) So that the Kuffaar may be enraged by them (because of their animosity for Islaam and for the Sahabah □). Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.

HADEETH
THE SAHABAH □ ARE LIKE STARS:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّي اللهُ عَلَيْهِ
وَ سَلَّمَ اَصْحَابِىْ كَالنُّجُوْمِ فَبِاَيِّهِمْ اقْتَدَيْتُمْ اِهْتَدَيْتُمْ (مشكوة)

Umar □ narrates that Rasulullaah □ said, "My companions are like stars. Whomsoever you follow from amongst them, you will be rightly guided."

BELIEFS

BELIEFS REGARDING THE SAHABAH □:

A Sahabi is he who attained the company of Nabi □ in the condition of having Imaan and died in this condition (i.e. with Imaan). The Sahabah □ are a criterion of accuracy and truthfulness. Therefore,

those actions and beliefs will be accepted that are in conformity with the actions and belief of the Sahabah . The Sahabah are pure from every type of criticism and are protected from every type of punishment. Although they are not protected from committing sin, all their sins are forgiven and they are definitely going to enter Jannat. Allaah protected the Ambiyaa from sin and the Allaah forgave the sins of the Sahabah and never let it remain in their register of deeds.

LAWS AND REGULATIONS

THOSE LAWS OF SALAAH IN WHICH MALES DIFFER FROM FEMALES:

(1) When beginning Salaah, a male will lift his hands up to his ear and a female will lift hers up to her chest for Takbeer e Tahreemah.
(2) In Qiyaam, a male will place his hands below his navel (Musannaf Abi Bakr Bin Abi Shaybah) and a female will place her hands on her chest (As Si'aayah) and she will contract her hands as much as she can contract it.
(3) In Sajdah, a male will keep his stomach away from his thighs, his arms away from his armpits and his elbows away from the ground and a woman will keep all of these limbs together and contracted.
(4) In Qa'dah, a male will spread his left leg out on the ground and sit upon it and he will keep his right

foot upright whereas a female will sit on her left hip, let both her feet be on her right and place her left shin on her right.
(5) If males and females are performing Salaah together in congregation, the males will first rise from Sajdah and then the females will rise.
(6) If a male reads Salaah without anything covering his head, his Salaah will be valid. However, it is better and more virtuous for him to have a Topi and Turban whereas the Salaah of a woman without a scarf will not be valid.
(7) It is more virtuous and in fact it is necessary for males to read Salaah in congregation. Nabi has mentioned severe warnings for males leaving out Salaah in congregation. On the other hand, it is better for females to read Salaah in their houses. In fact, it is Makrooh for females to come to the Masjid due to the conditions not being found.
(8) If women come to read Salaah in congregation in the Masjid, the last row is best for them and the first row is the worst for them whereas the first row is the best for males and the last row is the worst.
(9) A male's ankles should not be covered with his garments) whereas it is necessary for a female to cover her ankles.
(10) A female cannot lead males in congregation whereas a male can lead females in congregation.
(11) It is Makrooh for women to perform Salaah in a congregation consisting of only women. If they do perform Salaah in such a congregation, their Imaam will stand in the middle of a row. On the other hand, the Imaam of males will stand alone in the first row.
(12) If the Imaam errs and a male wants to make him aware of it, he will recite Tasbeeh and if a female

wants to make him aware of it, she will hit her right palm on her left hand.

(130 Adhaan and Iqaamat are Sunnat e Mu'akkadah for males, whereas only Adhaan is Sunnat for females and Iqaamat is not Sunnat for them.

(14) It is permissible for males to apply perfume and come to the Masjid whereas it is Haraam for females to do so.

(15) When leaving the Masjid, the women should leave first.

A MASNOON DUA
THE DUA TO BE RECITED WHEN DRINKING MILK:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ (ابو داود)

Oh Allaah, grant us blessings in this and grant us more of it.

LESSON TWENTY

THE COMPANIOSHIP ABU BAKR □ HAD WITH NABI □:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

If you do not assist him (Rasulullaah □), then indeed Allaah has assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being his bosom friend Abu Bakr □) when they were (hiding from the Kuffaar) in the cave (outside

Makkah) and he (Rasulullaah □) told his companion (Abu Bakr □) (when the Kuffaar were on the verge of capturing then) "Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)." So Allaah caused His tranquillity (serenity, mercy, and peace) to descend on him, assisted him (on various occasions) with an army (of angels and other creation) that you had not seen. And (Allaah) placed the word of the Kuffaar (the call to shirk) at the very bottom while the word of Allaah (the Kalimah) is right on the top. Allaah is Mighty, The Wise. (Therefore, if the person refuses to assist Rasulullaah □ and Islaam, his assistance is not needed because Allaah shall assist them as He did before.)

Commentary: From all the Sahabah □, Abu Bakr □ is the only Sahabi for whom the word "Sahabi" has been used in the Qur'aan. Therefore, it is Kufr (disbelief) to negate Abu Bakr □ to be a Sahabi, he will be a Kaafir.

HADEETH

THE EMPHASIZED COMMAND TO HOLD FIRMLY ONTO THE SUNNAT OF NABI □ AND THE KHULAFAA E RAASHIDEEN:

عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ صَلّى بِنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ذَاتَ يَوْمٍ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعَظَنَا مَوْعِظَةً بَلِيْغَةً زَرَفَتْ مِنْهَا الْعُيُوْنُ وَجَلَتْ مِنْهَا الْقُلُوْبُ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللهِ! كَاَنَّ هٰذِهِ مَوْعِظَةُ مُوَدِّعٍ فَاَوْصِنَا فَقَالَ اُوْصِيْكُمْ بِتَقْوَى اللهِ وَ السَّمْعِ وَالطَّاعَةِ وَ اِنْ كَانَ عَبْدًا حَبْشِيًّا فَاِنَّهُ مَنْ يَّعِشْ مِنْكُمْ فَسَيَرَى اِخْتِلَافًا كَثِيْرًا فَعَلَيْكُمْ بِسُنَّتِيْ وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ تَمَسَّكُوْا بِهَا وَ عَضُّوْا

عَلَيْهَا بِالنَّوَاجِذِ وَ اِيَّاكُمْ وَ مُحْدَثَاتِ الْاُمُوْرِ فَاِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ (ابو داود-ترمذی-ابن ماجه)

Irbaadh Bin Saariyyah says, "Rasulullaah led us in Salaah one day and then turned towards us and advised us in an extremely effective manner. Tears began to flow from eyes and hearts began to tremble due to his words. One person said, "Oh Rasool of Allaah! It seems as though this is the advice of a person who is bidding farewell. So advise us." Nabi replied, "I advise you to fear Allaah, to listen and obey even if it is an Ethiopian slave. Indeed, who of you is alive after me will see a lot of differences. Therefore, hold firm, remains steadfast and hold with your teeth onto my Sunnat and the Sunnat of the Khulafaa e Raashideen (the rightly guided Khulafaa) and beware of creating new things in Deen, for verily every new thing is an innovation and every innovation is deviation.

BELIEFS

THE PROMISED KHILAAFAT E RAASHIDAH:

The first Khalifah of this Ummat after Nabi is Abu Bakr , the second is Umar , the third is Uthmaan and the fourth is Ali . These four are called the Khulafaa e Raashidah and their Khilaafat is called the era of the Khilaafat e Raashidah. The Khilaafat that is promised in the verse of istikhlaaf in the Quraan begins from Abu Bakr and terminates at Ali . Therefore Khilaafat e Raashidah refers to the era of the four Khulafaa and the Khilaafat of Ameer Muaawiyah was a just Khilaafat.

THE RANK OF THE SAHABAH□:

After the Ambiyaa □, the most virtuous of people are the Sahabah □ in the following sequence:

(1) The Khulafaa e Raashideen according to the sequence of their Khilaafat.
(2) The Asharah Mubasharah.
(3) Those Sahabah □ who participated in Badr.
(4) Those Sahabah □ who participated in Bay'at e Ridhwaan.
(5) Those Sahabah □ who participated in the conquest of Makkah.
(6) Those Sahabah □ who accepted Islaam after the Conquest of Makkah.

THE SAHABAH □ ARE THE CRITERION OF ACCURACY AND TRUTHFULNESS:

The Sahabah □ are the criterion of accuracy and truthfulness for the entire Ummat. i.e. those beliefs and laws that are in conformity to the beliefs and laws of the Sahabah □ are true and those beliefs and laws that are contrary to the beliefs and laws of the Sahabah □ are false and deviation.

LAWS AND REGULATIONS

WHEN DOES SAJDAH SAHWA BECOME WAAJIB?

(1) When a Fardh is repeated.
(2) When a Fardh act is performed before or after its prescribed time.
(3) When a Waajib is repeated.

(4) When a Waajib is changed.
(5) When a Waajib is omitted.

A MASNOON DUA
WHEN A PERSON SNEEZES, HE SHOULD SAY:

اَلْحَمْدُ لِلّٰهِ

All praise belongs to Allaah.

HE WHO HEARS HIM RECITING THIS DUA SHOULD SAY:

يَرْحَمُكَ اللهُ

May Allaah have mercy upon you.

THE PERSON WHO SNEEZED SHOULD THEN SAY:

يَهْدِيْكُمُ اللهُ وَ يُصْلِحُ بَالَكُمْ

May Allaah guide you and correct your condition.

LESSON TWENTY-ONE

THE EMINENCE OF THE AHLE BAYT (DIRECT FAMILY OF NABI):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allaah only wishes to rid you of (spiritual) filth (such as sin), O members of the household (of Rasulullaah), and to purify you thoroughly (from all evil).

Commentary: By making the household of Nabi □ practice on these commands, Allaah □ desired to purify them and, according to their ranks, grant them such pure hearts and sublime character which will be unique form the hearts and character of others and above others. تَطْهِير in the verse refers to the highest level of spirituality which the special friends of Allaah □ attain and after one attains this, although he/she will not be protected from sin as the Ambiyaa □, all his/her sins are forgiven .

***Note*: In this verse, Ahle Bayt refers to the pure wives of Nabi □ because they are being addressed in most of the verses before this verse.**

HADEETH

IT IS SUNNAT TO PERFORM EIGHT RAKAATS OF TAHAJJUD AND WITR SALAAH HAS THREE RAKAATS:

عَنْ اَبِیْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمَانِ اَنَّهُ سَئَالَ عَائِشَةَ کَیْفَ کَانَتْ صَلَاةُ
رَسُوْلِ اللهِ صَلَّی اللهُ عَلَیْهِ وَ سَلَّمَ فِیْ رَمَضَانَ قَالَتْ مَا کَانَ رَسُوْلُ اللهِ
صَلَّی اللهُ عَلَیْهِ وَ سَلَّمَ یَزِیْدُ فِیْ رَمَضَانَ وَ لَا فِیْ غَیْرِهِ عَلی اِحْدی عَشَرَةَ
رَکْعَةً یُصَلِّیْ اَرْبَعًا فَلَا تَسْئَلْ عَنْ حُسْنِهِنَّ وَ طُوْلِهِنَّ ثُمَّ یُصَلِّیْ اَرْبَعًا فَلَا
تَسْئَلْ عَنْ حُسْنِهِنَّ وَ طُوْلِهِنَّ ثُمَّ یُصَلِّیْ ثَلَاثًا (بخاری و مسلم)

It is narrated from Abu Salamah bin Abdur Rahmaan that he asked Ayesha □, "How was the Salaah of Rasulullaah □ in Ramadhaan? She replied, "Rasulullaah □ never used to read more than eleven Rakaats in Ramadhaan and in the months out of Ramadhaan. He used to perform four Rakaats. Do not ask how lengthy and excellent they were. Then he

used to perform four Rakaats. Do not ask how lengthy and excellent they were. Then he used to perform three Rakaats."

From this Hadeeth it is known that eight Rakaats of Tahajjud is Sunnat and Witr consists of three Rakaats.

BELIEFS

LOVE FOR THE SAHABAH □ AND THE AHLE BAYT:

Having love for the Sahabah □ and Ahle Bayt is a sign of having love for Rasulullaah □ and having hatred for the Sahabah □ and the Ahle Bayt or having love for one of them and hating the other is a sign of having hatred for Rasulullaah □ and deviation.

THE CHASTITY OF THE UMAAHAATUL MU'MINEEN:

It is necessary to believe that the Ahle Bayt and in particular the Ummahaatul Mu'mineen were chaste and had Imaan.

THE DISPUTES BETWEEN THE SAHABAH □:

In the dispute between Ali □ and his opponents, Ali □ was correct and his opponents had erred. However, this erring was not due to enmity and stubbornness, but it was due to a misinterpretation and it is not permissible to accuse or blame anyone because of something they misinterpreted. In fact, it is Waajib to

remain silent and in the Hadeeth, one reward is promised for the one who misinterpreted something.

With regards to the dispute between Hussein □ and Yazeed, Hussein □ was on the truth and the regime of Yazeed was not the Khilaafat e Raashidah (rightly guided Khilaafat) or the Khilaafat e Aadilah (just khilaafat) and Muaawiyah □ was innocent of the wrong actions of Yazeed.

LAWS AND REGULATIONS

THE RULING OF PERFORMING SALAAH IN CONGREGATION:

Performing Salaah in congregation is Waajib upon every such free, sane, mature, and male Muslim who does not encounter any severe difficulty in going to perform Salaah in congregation.

THOSE OCCASIONS IN WHICH A PERSON IS PERMITTED NOT TO RECITE SALAAH IN CONGREGATION:

It is permissible for one not to perform Salaah in congregation if there is fear of monetary harm or fear of one's life or a severe difficulty confronts a person or one feels a disturbance will be caused during his Salaah.

A MASNOON DUA

DUA TO BE RECITED WHEN VISITING THE SICK:

اَسْئَلُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ (مصنف ابن ابى شيبة)

I ask Allaah, The Majesty, The Rabb of the great Arsh, to grant you cure.

THE TWENTY-SECOND LESSON

WHEN THE QUR'AAN IS READ, ONE SHOULD REMAIN SILENT:

وَإِذَا قُرِىءَ الْقُرْآنُ فَاسْتَمِعُواْ لَهُ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ

When the Qur’aan is recited, then listen attentively to it (stop talking) and remain silent so that mercy may be shown to you.

Commentary: From this verse it is proven that when the Imaam recites Qiraat (whether it is Surah Faatiha or any other Surah) the Muqtadi (follower) should listen attentively and remain silent as Nabi □ has mentioned in the Hadeeth:

وَاِذَا قَرَاَ فَاَنْصِتُوْا

When the Imaam recites Qiraat in Salaah, you (the Muqtadis) should remain silent.

HADEETH

WHEN THE IMAAM RECITES QIRAAT, THE MUQTADI SHOULD REMAIN SILENT:

عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ كُلُّ مَنْ كَانَ لَهُ اِمَامٌ فَقِرَاءَتُهُ لَهُ قِرَاءَةٌ (مصنف ابن ابى شيبة)

Jaabir □ narrates that Nabi □ said, 'Everyone who has an Imaam, the Qiraat of the Imaam will suffice for his Qiraat."

BELIEFS

WASEELAH (MEANS OF MEDIATION) IS PERMISSIBLE:

To use the names of the Ambiyaa □ and the Auliyaa (pious saints) as a means of mediation in Dua while they are still alive or after their demise is permissible. (E.g. to say, "Oh Allaah! Through the mediation of so and so Nabi or so and so pious accepted servant of yours, accept my Dua." The reason for the permissibility is that using people as a means of mediation in Dua is in actual fact using their righteous deeds as a means of mediation and scholars unanimously agree that it is permissible to use their righteous deeds as a means of mediation in Dua.

LAWS AND REGULATIONS

WHO IS MOST RIGHFUL TO LEAD THE CONGREGATION IN SALAAH?

(1) The leader of the Muslims or his deputy.
(2) The appointed Imaam of the Masjid.
(3) If Salaah is being performed in a house, then the owner of the house.
(4) That person who knows the most with regards to the laws of Salaah.
(5) If everyone is equal with regards to knowing the laws of Salaah, then the person who knows the most Qur'aan.

(6) If everyone is equal with regards to knowing the Quraan, then the most pious person.
(7) If everyone is equal with regards to piety, then the eldest person.
(8) If everyone is of the same age, then the person when is favoured by most of the people.

WHOSE IMAAMAT IS MAKROOH?

(1) A Faasiq. (A Faasiq is a person who persists on committing a major or minor sin.)
(2) A Bid'ati (innovator). (A Bid'ati is that person who understands something which is not part of Deen to be part of Deen.)
(3) A blind person who is not cautious.
(4) An ignorant person in the presence of a learned person.

A MASNOON DUA
DUA TO BE RECITED WHEN BOARDING A CONVEYANCE:

سُبْحانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ

Pure is Allaah, who has placed this at our service whereas we would never have been able to control it (without His assistance) and our return shall certainly be to our Rabb.

LESSON TWENTY-THREE

THE QUALITIES OF THE BELIEVERS:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ

حَافِظُونَ ْ إِلَّا عَلَى أَزْوَاجِهِمْ أوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ْ
فَمَنِ ابْتَغَى وَرَاء ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ ْ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ
رَاعُونَ ْ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ْ أُوْلَئِكَ هُمُ الْوَارِثُونَ ْ
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ْ

The Mu'mineen have truly succeeded.
(The Mu'mineen are) Those who are humble (sincere, tranquil) in their Salaah…
…who turn away from futility (talk and acts that have no benefit)…
…who fulfil the act of paying zakaah (punctually and happily to purify the heart, body and wealth)…
…and who safeguard their private organs (from adultery, fornication and other illicit sexual acts)…
…except when it comes to their spouses and the save women whom they own. They will surely not be blamed about (cohabiting with) them.
Whoever seeks more than this (by fulfilling their sexual desires in a manner that the Shari'ah forbids), then such persons are transgressors (sinners) indeed.
(The Mu'mineen are also) Those who give due regard to (fulfil) trusts and their pledges (taking every precaution to fulfil the pledges and promises they make to Allaah and to people)…
…and are particular about their salaah (ensuring that their salaah is performed on time and with all the necessary requisites and etiquette).
These are the heirs…
…who shall inherit Firdous (the highest level of Jannah) where they shall live forever.

HADEETH

LIFTING UP THE HANDS IS SUNNAT ONLY AT THE TIME OF TAKBEER E TAHREEMAH:

قَالَ اِبْنُ مَسْعُوْدٍ رَضِیَ اللهُ عَنْہُ اَلَااُصَلِّیْ بِکُمْ صَلَاۃَ رَسُوْلِ اللهِ صَلَّی اللهُ
عَلَیْہِ وَ سَلَّمَ فَصَلّٰی وَ لَمْ یَرْفَعْ یَدَیْہِ اِلَّا فِیْ اَوَّلِ مَرَّۃٍ (ترمذی-نسائ)

Hadhrat Abdullaah Bin Mas'ood □ asked, "Should I not read for you a Salaah like that of Rasulullaah □?" Then he performed Salaah and he did not raise his hands except in the beginning.

BELIEFS

BELIEFS WITH REGARDS TO THE AULIYAA (PIOUS SAINTS):

A Wali of Allaah (friend of Allah and a pious saint) is that person who stays away from sin. **The basic condition for recognising a Wali is that he should be following the Sunnat.** A person gains proximity to Allaah in accordance to the level of his/her adherence of the Sunnat.

Willaayat (being the friend of Allah) is something that anyone can attain by engaging in the worship of Allaah □ and it is not dependant on getting Kashf (being informed of the unseen) or divine inspiration, but it is dependent on possessing the fear of Allaah and following the Sunnat.

THE KARAAMAT (MIRACLES) OF THE AULIYAA:

The Karaamat (miracles) of the Auilyaa (friends of Allaah) is a reality and because a Karaamat is the doing of Allaah which is made apparent on the hands of a pious saint and the pious saint does not have any authority with regards to it, it will be wrong to negate it by calling it Shirk (polytheism) or to be deceived by the Karaamat and to believe that the pious saint has authority with regards to it.

A supernatural act done by a sinner is called Istidraaj and not Karaamat. A Karaamat is from Allaah and Istidraaj is from Shaytaan.

LAWS AND REGULATIONS:
LAWS REGARDING JUMMAH SALAAH:

(1) It is Fardh to perform Jummah.
(2) Jummah Salaah is a separate Salaah.

THE EIGHT CONDITIONS FOR JUMMAH TO BE FARDH:

(1) To be free.
(2) To be a male.
(3) To be healthy. (Jummah is not Fardh on that person who is sick.)
(4) To have eyesight.
(5) A person should be in a city or a big village.
(6) A person should be able to walk to the Masjid himself.
(7) There should be safety.

(8) There should be no such excuse found that makes it permissible not to read Salaah in congregation.

THE FIVE CONDITIONS FOR JUMMAH SALAAH TO TAKE PLACE:

(1) It should be performed in a city or a big town.
(2) It should be performed in the time of Dhuhar Salaah.
(3) There should be at least three people following the Imaam.
(4) The Khutbah should be delivered in the time of Dhuhar Salaah.
(5) There should be general permission.

A MASNNON DUA

DUA TO BE RECITED WHEN RETURNING FROM A JOURNEY:

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ(مصنف ابن ابی شیبة)

We are returning, repenting, and praising our Rabb.

LESSON TWENTY-FOUR

THE PERMISSIBILITY FOR DEBATING:

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ

Call (the people) to the path of your Rabb (Islaam) with wisdom and beautiful counsel (providing encouragement instead of causing resentment) and

debate (with proof) with them (the Kuffaar) in a manner that is best (without driving them further away from Islaam).

Commentary: From this verse, Allaamah Nasafi has proven the permissibility of debating in Tafseer e Madaarik.

HADEETH

MASNOON TARAAWEEH:

عَنْ اُبَیٍّ بْنِ کَعْبٍ رَضِیَ اللّٰہُ عَنْہُ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِیَ اللّٰہُ عَنْہُ
اَمَرَہُ اَنْ یُّصَلِّیَ بِاللَّیْلِ فِیْ رَمَضَانَ فَقَالَ اِنَّ النَّاسَ یَصُوْمُوْنَ النَّہَارَ
وَلَایُحْسِنُوْنَ اَنْ یَّقْرَأُوْا فَلَوْ قَرَأْتَ الْقُرْاٰنَ عَلَیْہِمْ بِاللَّیْلِ. فَقَالَ یَا اَمِیْرَ
الْمُؤْمِنِیْنَ ھذَا شَیْءٌ لَمْ یَکُنْ فَقَالَ قَدْ عَلِمْتُ وَلٰکِنَّہُ اَحْسَنُ فَسَلّٰی بِہِمْ
عِشْرِیْنَ رَکْعَۃً (اسند احمد)

It is narrated from Ubay Bin Ka'b □ that Umar □ commanded him to lead the people in (Taraaweeh) Salaah in the nights of Ramadhaan. Umar □ said, "Indeed the people fast in the day and cannot recite the Qur'aan properly. Therefore, if you recite the Qur'aan to them at night, it will be excellent." Ubay Bin Ka'b □ remarked, "Oh Ameerul Mu'mineen! This is such a thing that should not take place before." Umar □ replied, "I know, but it is a very good thing." Consequently, Ubay Bin Ka'b □ led the people in twenty Rakaats of (Taraaweeh) Salaah.

BELIEFS

TASAWWUF:

The diagnosing and treatment of a spiritual sickness is called Tasawwuf which is known as 'Tazkiyyatun Nafs' in the Qur'aan and 'Ihsaan' in the Hadeeth.

PLEDGING ALLEGIANCE:

It is Fardh to rectify one's beliefs and actions and for this it is Mustahab and close to Waajib to pledge allegiance to a spiritual leader of Tasawwuf who has correct beliefs, adheres to the Sunnat, is disinclined from this world and is inclined to the hereafter.

LAWS AND REGULATIONS

THE SALAAH OF A MUSAAFIR (TRAVELLER) AND A SICK PERSON:

He who leaves his town with the intention of travelling for at least 48 miles or 77 kilometres will be known as a Musaafir in the Shariat. For a person to become a Musaafir, the distance of the journey is taken in to account and not the time or ease of the journey. Therefore, even if a person has to travel by plane, the distance will be considered and not the time and ease of the journey. When a Musaafir comes out of the last boundary of his town, he will begin to perform Qasr and he will remain performing Qasr as long as he is on his journey and does not intend to stop at any place for at least fifteen days and does not return to his hometown. If he intends to stop at any place for at least fifteen days, he will become a

Muqeem (non-traveller) and will no longer remain a Musaafir and if he has doubt as to how long he will remain in a certain place, he will remain a Musaafir even though he ends up staying there for fifteen days or more.

Qasr means that a Musaafir will read two Rakaats for a Fardh Salaah which consists of four Rakaats.

If a Musaafir reads Salaah behind an Imaam who is a Muqeem, he will have to read the full Salaah. With regards to the Sunnat Salaah, the law is that if it is easy to perform it, he should try to perform it and he should not leave it without any excuse. However, he should perform the Sunnats of Fajr Salaah.

If a sick person will be harmed by using water to make Wudhu, he should make Tayammum. However, he cannot leave out Salaah. If he cannot stand in Salaah, he should sit and if he cannot even sit, he should read Salaah lying down and for Sajdah, his indication should be lower than that for Rukoo. If a person is reading Salaah while lying down, there are two ways of facing the Qiblah: One is that his side faces the Qiblah and the second way is that his legs are made to face the Qiblah and his head is raised with a pillow e.c.t.

A MASNOON DUA
DUA TO BE RECITED WHEN MEETING A MUSLIM

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ (ترمذی-عمل الیوم ؤ اللیلة)

Pease, the mercy of Allaah and His blessings be upon you.

LESSON TWENTY-FIVE

PROOF FOR TAQLEED (FOLLOWING) THE A'IMMAH:

فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ

So (O people of Makkah) ask the people of knowledge (those who understand the Torah and Injeel as they were revealed) if you do not know (that a Nabi sent to mankind has to be a man).

Imaam Raazi and Allaamah Aaloosi have proven Taqleed from this verse. (Tafseer ul Kabeer an Ruhul Ma'aani).

HADEETH

THE EMINENCE OF A FAQEEH:

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ فَقِيْهٌ وَاحِدٌ اَشَدَّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ (ابن ماخه)

Abdullaah Bin Abbas narrates that Rasulullaah said, "One Faqeeh (Jurist) is more severe upon Shaytaan than a thousand worshippers."

BELIEFS

IJTIHAAD (INTWERPRETATION OF LEGAL POINTS) AND TAQLEED (ACCEPTING THE RULING OF A RELIABLE PERSON):

The practical way of completing Deen is the Ijtihaad of a Mujtahid and practicing on his Ijtihaad, i.e. Taqleed. Therefore, general Ijtihaad and general Taqleed is from the necessities of Deen and it is kufr to deny this. However, denying the Fiqh and Taqleed of the four specific Imaams (Imaam Abu Hanifah Nu'maan Bin Thaabit, Imaam Maalik, Imaam Muhammad Idrees Saafi'ee and Imaam Ahmed bin Hambal) is deviation because the truth is found in the four Madhaahib of the Ahlus Sunnah Wal Jamaa'at. Therefore, in order to be saved from following one's desires, it is Waajib to make Taqleed of one of the four A'immah).

THE DIFFERENCES REGARDING INTERPRETATIONS OF LEGAL POINTS:

The differences regarding beliefs are an affliction for this Ummat whereas the differences regarding interpretations of legal points are a blessing for this Ummat and are a means of reward for the Mujtahid and Muqallid. Two rewards are promised for the correct Ijtihaad and one promised for incorrect Ijtihaad provided the one who makes Ijtihaad is worthy and capable of making Ijtihaad.

THE FOUR PRINCIPLES:

For the comprehensiveness, actions, and rulings of Deen, there are four principles:
(1) The Qur'aan.
(2) The Sunnat of Rasulullaah .
(3) The consensus of the Ummat.
(4) Analogy that is according to the Shariat.

It is necessary to believe in these four principles. Fiqh refers to the laws that are proven through these four principles. To negate Fiqh is like negating Hadeeth and is a great means of causing distortion in Deen.

LAWS AND REGULATIONS

THE SUNNAT METHOD OF PERFORMING GHUSL FOR THE DECEASED MALE:

The materials required:

(1) The board for Ghusl. (2) A pair of scissors. (3) Two small cloths. (4) Soap. (5) Aggar Batti (essence of a scented wood pasted on sticks). (6) Perfume. (7) Musk. (8) Camphor. (9) Three pairs of gloves. (10) Three tubs of water. (11) A vessel for pouring the water. (12) Leaves of the Jujube tree. (13) Cotton wool. (14) A lump of clay or tissue paper. (15) The Kafan (shroud). (16) A bed.

The seesawed should be given Ghusl according to the following stages:

Stage 1: Lobaan (a kind of incense) should be carried around the board on which the deceased is going to be given Ghusl three, five or seven times. Then the deceased should be placed upon it in such a way that the Qiblah is to his right.
Stage 2: The clothing upon the diseased should be slit and a sheet should be placed to cover the Satr of the deceased and the clothes should be removed from under this cloth. This cloth should cover the deceased

from his navel until his shin and should be so thick that the body of the deceased will not be apparent through the cloth when it is wet.

Stage 3: It is not permissible to look at the area from the navel until the knees and it is also impermissible to touch this area. Therefore, gloves will be worn or a cloth will be placed over one's hands to make Istinjaa of the deceased and to wash this area of the deceased because that portion of a person's body which is impermissible for someone else to touch during a person's life is also impermissible for someone to touch with bare hands or look at after his demise. Before commencing with the Ghusl, one should wear the gloves on his left hand and make Istinjaa of the deceased using three or five lumps of clay or tissue paper and thereafter use water.

Stage 4: The deceased should then be given Wudhu. In Wudhu, the hands will be washed up to the wrist. There will not be any gargling and putting water into the nostrils, but one should wet a pack of cotton wool, rub it over the lips, teeth, and gums, and thereafter throw it away. This should be done thrice. Then, both the nostrils should be cleansed in the similar fashion.

Note: It should be remembered that if a person passed away in such a condition that Ghusl was Fardh on him/her (e.g. if a person passed away in the condition of Janaabat or a female passed away in the condition of Haidh or Nifaas), then too it will not be correct to pour water down the mouth or nose of the deceased. However, it will be better if a wet cloth is passed over the teeth and nose.

Thereafter, cotton wool shall be placed in the nose, mouth, and ears so that no water enters these places while giving Ghusl to the deceased. Then the face shall be washed, then the hands including the elbows, then Masah shall be made of the head and then both feet shall be washed thrice.

Stage 5: When Wudhu is completed, the head (and the beard if the deceased is a male) should be rubbed with flour of grams, medicinal seeds, soap, or Chinese and Persian holly hick and washed.

Stage 6: The deceased should then be placed on his left side and so much lukewarm water mixed with leaves of the Jujube tree should be poured thrice from the head until the feet of the right hand side of the deceased that it reaches the bottom of the left hand side of the deceased.

Stage 8: Thereafter, the deceased should be made to lean on one's body and should be brought almost to a sitting position and the stomach should be rubbed lightly from the top to the bottom. If some urine, stool or anything else comes out, it should be wiped and washed and there is no need to repeat the Wudhu or Ghusl because no deficiency is caused in the Wudhu or Ghusl of the deceased due to this impurities emerging.

Stage 9: Thereafter, the Kafan shall be spread over the bed in such a way which will be explained further on under the Masnoon method of putting the Kafan onto the body of the deceased. Then the deceased should be lifted gently off the plank of Ghusl and placed on top of the Kafan. Then the cotton wool

shall be removed from the nose, ears, and mouth of the deceased.

A MASNOON DUA

DUA TO BE RECITED AFTER SALAAH:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ (مصنف ابن ابی شیبة)

Oh Allaah! You are the Giver of peace and peace is from You oh the Possessor of majesty and benevolence.

LESSON TWENTY-SIX

QURBAANI IS AN ACT OF WORSHIP:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ فَإِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ

We have ordained rites (of sacrifice) for every nation (of Mu'mineen before you) so that they may take Allaah's name on the animals that Allaah has provided for them. Your Ilaah is but One Ilaah, so submit (be obedient) to Him and convey good news (of Jannah) to the humble ones.

Commentary: To slaughter an animal for the pleasure of Allaah is an act of worship in every religion. If this act of worship is carried out on the name of something besides Allaah, it will become polytheism.

HADEETH

THE EXTRA TAKBEER IN THE TWO EID SALAAHS:

عَنْ اَبِیْ مُوْسی الْاَشْعَرِیِّ رَضِی اللهُ عَنْهُ قَالَ کَانَ رَسُوْلُ اللهِ صَلَّی اللهُ
عَلَیْهِ وَ سَلَّمَ یُکَبِّرُ اَرْبَعًا (فِیْ الاضحی و الفطر) تَکْبِیْرَهُ عَلَی الْحَنَائِزِ
(ابو داود)

Abu Moosa Ash'ari □ narrates that Rasulullaah □ used to perform four Takbeers (in every Rakaat) of the Salaah of Eid ul Fitr and Eid ul Ad'haa as in the Salaah of Janaazah Salaah."

i.e. Rasulullaah □ used to perform four Takbeers which include Takbeer e Tahreemah during the first Rakaat of Eid Salaah and four Takbeers which include the Takbeer of Rukoo during the second Rakaat of Eid Salaah.

BELIEFS
JINN:

Allaah □ has created a creation from fire called the Jinn. Some of them are righteous and some are evil and like human beings, they too are bound to the Shariat and they too will be rewarded or punished after their demise. There was no Nabi from among the Jinn. The most famous and well known from amongst them is the accursed Iblees. Even though the angels and Jinn are not apparent to us, we believe in their existence as we believe in the unseen because Allaah □ and Nabi □ has informed us about them in the Qur'aan and the Hadeeth.

LAWS AND REGULATIONS
THE MASNOON METHOD OF PUTTING ON THE KAFAN FOR A MALE:

The Masnoon Kafan of a male consists of three cloths:

(1) **Izaar:** A long cloth which extends from the head until the feet.
(2) **Lifaafah:** It is also called a Chaadar and it is about a cubit longer than an Izaar.
(3) **Kurta:** It is also called a Qamees and a Kafni. It extends from the neck to the feet.

The method of putting on a Kafan for a male is that the Lifaafah will first be spread out on the bed. The Izaar shall then be spread out above it. Then the bottom half of the Kurta shall be spread out and the top portion will be rolled together and placed at the top. Thereafter, the deceased will gently be lifted of the board for giving Ghusl and placed to lie down upon the spread out Kafan. The top half of the Kurta, which was placed on the top, shall be turned towards the head so that the head of the deceased can be inserted through the opening of it and it shall be used to cover the diseased until his feet. When the Kurta is placed upon the deceased, the cloth that was placed upon the deceased for Ghusl shall be removed and some perfume shall be placed upon the head and beard of the deceased.
It should be remembered that saffron shall not be put if the deceased is a male.

Thereafter, camphor shall be rubbed on the forehead, nose, both palms, both knees and both feet (i.e. all the limbs on which Sajdah is performed).

The left hand side of the Izaar shall then be wrapped around the deceased and then the right hand side shall be wrapped over it so that the right hand side remains on top. Thereafter, the Lifaafah should be wrapped around the deceased in such a manner that the left side of it remains underneath the right side. Then strips of cloth shall be used to tie the Kafan at the head and feet and the Kafan shall also be tied with a strip of cloth beneath the waist so that it does not open due to the wind or due to the diseased being moved around.

A MASNNON DUA

DUA TO BE RECITED AT THE TIME OF ANGER AND ON SEEING A BAD DREAM:

اَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ (ترمذی)

I seek protection in Allaah from Shaytaan the rejected one.

LESSON TWENTY-SEVEN

THE PROOF OF THE PUNISHMENT IN THE GRAVE:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

They (Fir'oun and his followers) will be presented before the Fire morning and evening (life in their graves). And on the day that Qiyaamah will take place, (the angels will be told) "Enter the people of Fir'oun into the worst of punishments."

Commentary: From this verse it is known that a form of punishment of the grave is that Jahannam shall be shown to the person being punished and afterwards a person will have to enter the fire of Jahannam. Therefore, this verse indicates towards the punishment of the grave.

HADEETH

THE PUNISHMENT OF THE GRAVE:

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ بَيْنَمَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ فِيْ حَائِطٍ لِبَنِي النَّجَّارِ عَلى بَغْلَةٍ لَهُ وَ نَحْنُ مَعَهُ اِذَا حَادَتْ بِهِ فَكَادَتْ تَلْقِيْهِ وَاِذَا اَقْبُرٌ سِتَّةٌ اَوْ خَمْسَةٌ فَقَالَ مَنْ يَّعْرِفُ اَصْحَابَ هذِهِ الْاَقْبُرِ؟ قَالَ رَجُلٌ اَنَا قَالَ فَمَتى مَاتُوْا؟ قَالَ فِيْ الشِّرْكِ فَقَالَ اِنَّ هذِهِ الْاُمَّةُ تُبْتَلى فِيْ قُبُوْرِهَا فَلَوْلَا اَنْ لَّاتَدَافَنُوْا لَدَعَوْتُ اللهَ اَنْ يُّسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِىْ اَسْمَعُ مِنْهُ (مسلم)

Zaid Bin Thaabit says, "While Nabi as in an orchid of Banoo Najjaar on his mule and we were with him, hi mule suddenly jolted and almost through him off and unexpectedly there were five or six graves in front. So he asked, "Who knows the inmates of

these graves?' A person replied, "I." Nabi then asked, "When did they pass away?" The person replied, "In the era of polytheism." Nabi then remarked, "Indeed this Ummat are tested in their graves and if it was not for the fear that you people will not burry your deceased, I would have supplicated to Allaah to let you hear the punishment of the grave which I hear."

BELIEFS

BELIEFS WITH REGARDS TO DEATH AND LIFE AFTER DEATH:

When a person dies, the place where he/she is buried is called the grave. If a person burns to ashes or drowns in water or is eaten by an animal, his soul will be connected to the places where the particles of his body are scattered and these places will become his grave. Two angels, Munkar and Nakeer, come to question the deceased in his grave. They pose the following three questions to him:

(1) مَنْ رَّبُّكَ؟

Who is your Rabb?

(2) مضنء نضبشيذثكض؟

Who is your Nabi?

(3) مَا دِيْنُكَ؟

What is your Deen?

Whoever answers these questions correctly will receive peace and contentment in the grave and his grave will be made into a garden of Jannat. On the other hand, whoever does not answer these three questions correctly, his grave will be narrowed upon him, and his grave will be made into a pit of Jahannam. Nabi said, "The grave is a garden from the gardens of Jannat or a pit from the pits of Jahannam." (Bukhaari)

LAWS AND REGULATIONS
LAWS REGARDING JANAAZAH SALAAH

JANAAZAH SALAAH:

Janaazah Salaah is Fardh e Kifaayah. Therefore, if a few individuals of the community perform it, the rest of the community will be saved from getting sin.

WHEN WILL JANAAZAH SALAAH BE PERFORMED?

Janaazah Salaah should be performed immediately after the deceased is given Ghusl.

THE RULING OF PERFORMING JANAAZAH SALAAH IN THE MAKROOH TIMES:

When there is a delay in preparing the deceased for Janaazah Salaah and burial and the Makrooh time enters, it will be permissible to perform Janaazah Salaah during this time. When the deceased is ready for Janaazah Salaah and the Makrooh time enters due to waiting for people to arrive, it will not be permissible to perform Janaazah Salaah in this time.

IT IS NOT PERMISSIBLE TO PERFORM THE JANAAZAH SALAAH OF THE FOLLOWING PEOPLE:

(1) The person who rebels against the Islaamic regime.
(2) A highway robber.
(3) A person who killed his parents.
(4) A person who is killed while he is assisting an oppressor.

THE CONDITIONS FOR JANAAZAH SALAAH:

(1) **The deceased should be a Muslim.**
(2) The body and Kafan of the deceased should be pure.
(3) The deceased should be in front of those who are performing the Janaazah Salaah.
(4) The deceased should be present.

If there are many Janaazahs together, it will be best to perform a separate Salaah for each. However, if all the Janaazahs are placed together in front of the Imaam and one Janaazah Salaah is performed, it will be permissible.

If there are males, females, boys and girls among the Janaazahs, the males will be first placed in front of the Imaam, then the boys will be placed, then the females and lastly the girls.

A MASNOON DUA

DUA TO BE RECITED WHEN ENTERING THE CEMETERY:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللهُ لَنَا وَ لَكُمْ اَنْتُمْ سَلَفُنَا وَ نَحْنُ بِالْاَثْرِ
(ترمذی)

Peace be upon you oh dwellers of the graves. May Allaah forgive us and you. You have gone before us and we are coming after you.

THE TWENTY-EIGHTH LESSON

QIYAAMAH IS A REALITY:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

...and (this all occurs because) Qiyaamah is about to happen without any doubt and because Allaah will surely raise those who are (lying) in their graves.

HADEETH
THE TERROR OF THE DAY OF QIYAAMAH:

عَنْ اَبِیْ هُرَيْرَةَ رَضِيَر اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتّٰى يَذْهَبَ عِرْقُهُمْ فِيْ الْاَرْضِ سَبْعِيْنَ ذِرَاعًا وَيُلْجَمُهُمْ حَتّٰى يُبْلَغَ اذَانُهُمْ (مشكوة)

Abu Hurayrah narrates that Rasulullaah said, "People will perspire to such an extent on the Day of Qiyaamah that their perspiration will sink seventy cubits into the earth and will become a bridle for them until it reaches their ears.

BELIEFS

QIYAAMAH:

When Allaah □ wishes to bring this world to an end, Israafeel □ will be commanded to blow the trumpet which will produce such a noise that will be very subdued and harmonious in the beginning and will gradually increase. All humans, jinn, animals, birds e.c.t will run into a state of bewilderment and when the severity of the noise increases even more, their hearts will shatter, the mountains will crumble and begin to fly like cotton wool, the sky will crack, the stars will fall and nothing will remain besides the Being of Allaah □.

After some time, Allaah □ will bring Israafeel □ back to life and command him to blow the trumpet again. Due to this, the entire universe will at once come into existence again. The dead will stand up from their graves. This will be the Day of Qiyaamah. Every person will have to present himself in the court of Allaah □. Everyone will have to speak in front of Allaah □. There will be no interpreter between a person and Allaah □. All the actions that a person did in this world will be brought forward and a person will have to answer with regards to it. Every action of a person is recorded in the Knowledge of Allaah □, Lawhe Mahfoodh (the protected tablet) and the registers of Kiraaman Kaatibeen (the angels who write down the actions of a person).

Just as how a tape-recorder records the voice of a person, the earth also records everything uttered and done by a person and on the Day of Qiyaamah, it will produce all this and bear testimony that so and so person done such and such an action (good or evil) on

such and such a time in such and such a place. The limbs of a person will be given a tongue on that day and will speak in favour or against a person. On this day, Nabi will intercede and his followers will receive this prosperity while the deviated ones will be deprived of it.

On this day, a scale shall be placed by means of which the actions of people shall be weighed. A bridge shall be placed over Jahannam and it shall be finer than a strand of hair and sharper than a sword. Everyone shall have to cross over this bridge and everyone shall move according to their actions. The Day of Qiyaamah is equivalent to fifty thousand years of this world. On this day, death shall be brought in the form of a sheep and shall be slaughtered. This will indicate that no one will die after this. The dwellers of Jannat and the dwellers of Jahannam will live forever. This shall be the Day of Judgement. In the end, the dwellers of Jannat will enter into Jannat and the dwellers of Jahannam will enter into Jahannam.

LAWS AND REGULATIONS

THE SUNNATS OF JANAAZAH SALAAH:

(1) The Imaam shall stand in line with the chest of the deceased irrespective of the deceased being a male or a female.
(2) Thanaa should be recited after the first Takbeer.
(3) Durood should be recited after the second Takbeer.
(4) Dua should be made for the deceased after the third Takbeer.

A MASNOON DUA

DUA TO BE RECITED FOR A MATURE MALE:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَ وَ غَائِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا
وَ اُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلَى الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْاِيْمَانِ (ترمذی-نسائ)

Oh Allaah! Forgive those who are living and those who are deceased, those who are present and those who are absent, those who are small and those who are big, and those who are male and those who are female form amongst us. Oh Allaah! Who You keep alive from amongst us, keep him alive upon Islaam and who You give death to from amongst us, give him death upon Imaan.

LESSON TWENTY-NINE

FORNICATION IS FORBIDDEN:

وَلاَ تَقْرَبُواْ الزِّنَى
إِنَّهُ كَانَ فَاحِشَةً وَسَاء سَبِيلاً

And do not even draw (go) near to fornication (do not indulge in anything that may lead to it). It is truly an indecent (shameless) act and the worse of ways (because it leads to immorality and illegitimate children in society and it also leads to Jahannam).

HADEETH

THE VIRTUE OF REPENTING:

عَنْ اَبِىْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ اَلتَّائِبُ
مِنَ الذَّنْبِ كَمَنْ لَّا ذَنْبَ لَهُ (مجمع الزوائد)

Abu Saeed □narrates that Rasulullaah □ said, "That person who repents for his sin is like that person who does not have any sin."

BELIEFS

THE MINOR SIGNS OF QIYAAMAH:

These signs mentioned are such that some of them have already become apparent long time ago and some are becoming apparent in this era.

There are many minor signs. Some of them are:

(1) Shepherds and people of a low class will begin to erect high buildings for name and fame.
(2) Oppression and injustice will become widespread.
(3) Modesty will disappear.
(4) Liquor will be consumed in the name of "Nabeedh", interest will be consumed in the name of buying and selling, and bribery will be given in the name of gifts.
(5) Knowledge will diminish and ignorance will flourish.
(6) Government officials will unrightfully take the wealth of the state.
(7) Zakaat will be regarded as a tax.
(8) Deen will be used as a means for acquiring this world.
(9) A husband will obey his wife and disobey his mother.

(10) A person will show affection towards his friends and ignore his father.
(11) Disgraced and sinful people will become the leaders of a nation.
(12) The words of singing-women will become elevated.
(13) People will talk loudly in the Masaajid.
(14) Wine and liquor will become common.
(15) The latter people of this Ummat will curse the former people of this Ummat.
(18) Silk will become common among men.
(17) The habit of speaking lies will become widespread.

LAWS AND REGULATIONS

QADHAA SALAAH:

Salaah supposed to be read in its prescribed time. However, if a person could not read Salaah in its prescribed time, it is not overlooked and does not fall off, but it remains Fardh on a person. **Salaah that is read after its prescribed time is called Qadhaa.** Due to negligence and weak Imaan, many people miss their Salaah for many years. An easy method for them to perform Qadhaa for these Salaah is that they should first try to estimate the number of days that they missed their Salaah and this figure should be noted down. Then with every Fardh Salaah that they perform, they should perform one Qadhaa Salaah. For example, with today's Fajr Salaah, they should perform one of their Fajr that is Qadhaa and with Zohar Salaah they should perform one of their Zohar Salaah that is Qadhaa. Similarly, in place of the Nawaafil Salaah that they perform, they should

perform their Qadhaa Salaah. For example, if a person is habitual of performing Tahajjud and Ishraaq Salaah, he should perform his Qadhaa Salaah in place of these Salaah.

When performing the Qadhaa Salaah of many years, it is not necessary to specify the day and date of which Qadhaa Salaah one is performing. One can make the following intention, "I am performing the Qadhaa Salaah of the first Fajr from all the Fajr Salaahs that are outstanding". To perform the Qadhaa Salaahs of the Salaahs that one missed after reaching the stage of puberty is called Qadhaa e Umri. Among the common folk, the perception of Qadhaa e Umri is that by performing one Salaah on the night of the 15th of Sha'baan or on Laylatul Qadar, a person is relieved from all the Salaahs that he missed. This is completely incorrect. Without performing the Qadhaa, repentance and seeking forgiveness is not sufficient. A person will have to repent for not performing Salaah on its prescribed time and together with this, he will also have to perform the Qadhaa for each Salaah that he missed.

A MASNOON DUA

DUA TO BE RECITED IN JANAAZAH SALAAH FOR A BOY OR INSANE PERSON:

اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهُ لَنَا شَافِعًا وَّ مُشَفَّعًا

(بخاری)

Oh Allaah! Make this child a forerunner, a reward, and a provision for us in the hereafter and make him one who will intercede on our behalf and one whose intersession will be accepted.

LESSON THIRTY

CALAMITIES ARE A PUNISHMNENT FOR SINS THAT A PERSON COMMITS:

مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّهِ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولاً وَكَفَى بِاللّهِ شَهِيدًا

Whatever good comes to you is from Allaah and whatever misfortune befalls you is from yourselves (because of the evil that you do). We have sent you (O Muhammad □) as a Rasool to (all) the people (entire mankind). (Even if they choose to deny the message) Allaah suffices as a Witness (to the fact that you are His Rasool to the people).

Commentary: A person should regard good to be from the kindness and grace of Allaah □ and misfortunes to be a result of his actions.

HADEETH

THE RESULT OF MEN:

عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ اَلْمَرْءُ مَعَ مَنْ اَحَبَّ (ترمذى)

Anas Bin Maalik □ said that Rasulullaah □ said, "A person will be with whom he loved."

BELIEFS

THE MAJOR SIGNS OF QIYAAMAH:

These are those signs regarding which Nabi □ has informed us that they will occur close to Qiyaamah such as the appearance of Imaam Mahdi, the emergence of Dajjaal, the descending of Isa □ from the heavens, the emergence of Yajooj and Maajooj , the appearance of the Daabatul Ardh (creature from the earth) e.c.t.

The appearance of Imaam Mahdi:

The first of the major signs of Qiyaamah is the appearance of Imaam Mahdi. The literal meaning of Mahdi is he who is rightly guided. Keeping this literal meaning in mind, every Aalim who possess correct knowledge can be called Mahdi and in fact every true and firm Muslim can also be called Mahdi. However, the Mahdi who's coming has been promised in the Hadeeth by Nabi □ refers to a specific person who will be from the descendants of Fatimah □. His name will be Muhammad and his father's name will be Abdullaah. He will resemble Nabi □ in conduct. He will be a resident of Madinah and he will become apparent in Makkah. The Abdaal of Shaam and Iraq will pledge allegiance to him and he will remove the treasures that are buried underneath the Kabah and divide it amongst the Muslims. Initially he will be the king of all the Arabs and then he will be the king of the whole world. He will fill the earth with justice just as how most of it will be filled with tyranny and oppression. His actions will be in conformity to the Shariat of Nabi □. During his lifetime, Dajjaal will emerge and also during his reign, **Esa □ will descend from the heavens on the Eastern minaret of the**

Masjid in Damascus just before Asr salaah and he will perform Salaah behind Imaam Mahdi.

Imaam Mahdi will wage Jihaad against the Christians and he will conquer Constantinople

LAWS AND REGULATIONS

THE VARIOUS NAFL SALAAHS:

Besides the five Fardh Salaah, the virtues of reciting Nafl Salaah in some specific time or for some specific objective have been mentioned in the Hadeeth.

Some of these Nafl Salaahs are:

(1) **Tahajjud Salaah:** The best time to perform it is during the last portion of the night just before Subah Saadiq (true dawn). It was the habit of Nabi □ to perform eight Rakaats of Tahajjud Salaah. This Salaah was Fardh upon Nabi □ and is Nafl for the Ummat. It holds great virtue.

(2) **Ishraaq Salaah:** This Salaah can be performed at any time after the sun has risen for approximately two and half hours. Two or four Rakaats can be performed.

(3) **Chaasht Salaah:** It can be recited from the time of Ishraaq Salaah ends until just before midday. Four or eight Rakaats can be recited.

(4) **Awwaabeen Salaah:** It can be recited after the Sunnats of Maghrib Salaah. Any amount of Rakaats between four and twenty can be recited.

(5) **Salaatut Tawbah:** To make once repentance effective after committing a sin, two or four Rakaats can be recited and thereafter a person should sincerely ask Allaah □ for forgiveness. No time is specified for this Salaah.

(6) **Salaatul Haajaat:** If any need arises, a difficulty is not being solved or any type of difficulty arises, a person should perform two Rakaats specifically for that need and ask Allaah □ to fulfil his need.

(7) **Salaatul Istikhaarah:** In a certain matter, if a person is undecided what to do, is not firm on any decision or the benefit and harm is not apparent, a person should perform two Rakaats in a time when he can perform it with full devotion, e.g. before sleeping and thereafter recite the Masnoon Dua of Istikhaarah.

A MASNOON DUA

DUA IN JANAAZAH SALAAH FOR A GIRL WHO DID NOT REACH THE STAGE OF PUBERTY:

اَللّٰهُمَّ اجْعَلْهَا لَنَا سَلَفًا وَّ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهَا لَنَا شَافِعَةً وَّ مُشَفَّعَةً

Oh Allaah! Make this child a forerunner, a reward, and a provision for us in the hereafter and make him one who will intercede on our behalf and one whose intersession will be accepted.

LESSON THIRTY-ONE

THE DIFFERENCE BETWEEN ZAKAAH AND USURY:

وَمَا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُوْلَئِكَ هُمُ الْمُضْعِفُونَ

Whatever interest (any sum of usury) you pay to increase people's wealth does not increase in Allaah's sight (because interest destroys the blessings of one's wealth even though the wealth seems to be increasing in value). (On the other hand) Whatever you pay as zakaah, seeking Allaah's pleasure, such people (who pay their zakaah) truly multiply (their rewards, even though their wealth seems to be decreasing in value).

HADEETH

THE WARNING FOR NOT DISCHARGING YOUR ZAKAAH:

عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ مَنْ اَتَاهُ اللهُ مَالاً فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا اَقْرَعَ لَهُ زَبِيْبَتَانِ يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَاْخُذُ بِلَهْزِمَتَيْهِ يَعْنِىْ شَدَقَيْهِ يَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ...اَلْاٰيَةُ

Abu Hurayrah □ narrates that Rasulullaah □ said, "He whom Allaah □ grants wealth and does not discharge its zakaah, his wealth will be made into the form of a bald snake that will have two black spots above its eyes. It will become a yoke around this person's neck on the day of Qiyaamah. Then it will catch his two jaw bones and say, "I am your wealth. I am your treasure." Thereafter, Nabi □ recited *وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ...اَلْاٰيَةُ*

BELIEFS

THE EMERGENCE OF DAJJAAL:

The second of the major signs of Qiyaamah is the emergence of Dajjaal, which is proven from Mutawaatir Ahaadeeth, and the consensus of the Ummat. The word Dajjaal is derived from Dajjaal which literally means a big lie, deception fraud and mixing truth and falsehood. According to the literal meaning, every liar can be called Dajjaal. However, the Dajjaal whose emergence has been promised in the Hadeeth refers to the name of a specific Kaafir who will be from the Jewish nation and his title will be Maseeh. **The reason of this title is that he will be blind in one eye and the meaning of Maseeh is he whose eyes, hands, and feet are made level and smooth.** In his one eye, there will be a haw or web equal to a grape. The letters ك-ف-ر will be written between his two eyes.

First, he will appear between Shaam and Iraq and he will claim Nabuwwat. Then he will go to Isfahan where seventy thousand Jews will follow him. After that, he will claim to be Allaah. And he will move around spreading corruption on the earth. In order to test men, Allaah will make various miracles and conjurations become apparent from his hands. However, eventually he will kill a person, bring him back to life and wish to kill him again, but he will not be able to kill him again. From this it will become extremely clear that he is a liar with regards to claiming to be Allaah.

The following are clear signs of him not being Allaah: Firstly, his blindness in one eye. Secondly, the letters ك-ف-ر will be written in between his two eyes. Thirdly, killing is such an action that a person is able to do. So when he will not be able to kill that person for the second time, how can he ever be Allaah? For a few days, being able to bring the dead back to life will in reality be the doing of Allaah which will be made apparent through the hands of Dajjaal as a test an examination.

WHEN WILL THE EMERGENCE OF DAJJAAL TAKE PLACE?

After the coming of Imaam Mahdi, he will wage Jihaad against the Christians and will return to Shaam after conquering Constantinople. He will then be residing in Damascus and will be engaged with the administration of the Muslims when Dajjaal will emerge. Dajjaal will move around the earth with his army spreading corruption. From Yemen, he will proceed to Makkah. However, there will be angels guarding Makkah and therefore Dajjaal will head towards Madinah. There will also be angels guarding the entrances of Madinah and therefore, Dajjaal will not be able to enter Madinah. He will return to Shaam. Isa □ will descend from the heavens to the Eastern minaret of the Jaamiah Masjid in Damascus with his hands placed on the wings of two angels and he will kill this accursed being as will be mentioned further on under the discussion of the signs of Qiyaamah.

LAWS AND REGULATIONS

ZAKAAH:
THE NISAAB FOR ZAKAAH:

If a person is the owner of seven and a half tolas (approximately ninety grams) of gold or fifty-two and a half tolas (approximately 630 grams) of silver or has wealth equal to any of the two amounts or has merchandise for trade that is equal to one of the two amounts, Zakaah will be obligatory upon him.

THE CONDITIONS FOR ZAKAAH:

(1) The person discharging Zakaah should be a Muslim.
(2) The person discharging Zakaah should be free.
(3) The person discharging Zakaah should be sane.
(4) The person discharging Zakaah should be mature.
(5) The person discharging Zakaah should know the ruling that Zakaah is Fardh on a person who is the owner of Nisaab.
(6) The person discharging Zakaah should be the owner of Nisaab.
(7) The wealth of the person discharging Zakaah should be such that it can be increased.
(8) A year should have passed on the Nisaab of a person who is discharging his Zakaah.
(9) The person should not owe such an amount of money that if decreased from his wealth, he will not possess the amount of Nisaab.

A MASNOON DUA

DUA TO BE RECITED FOR RAIN:

اَللّٰهُمَّ اَغِثْنَا (مسلم)

Oh Allaah! Grant us rain.

LESSON THIRTY-TWO

THE RAISING OF ISA TO THE HEAVENS:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِيناً ۟بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا ۟

And (they are also cursed) because they said, "Without doubt we have killed Maseeh Isa the son of Maryam, the Rasool of Allaah." They never killed him, nor did they crucify him, but they were cast into doubt (where Allaah made the people think that another person was Isa, whom they had killed instead). Instead those who dispute about him (who say that Isa was crucified) are definitely in doubt. The only knowledge they possess (about Isa) is guesswork (they have absolutely no accurate knowledge about his whereabouts). With certainty, they never killed him.
On the contrary, Allaah raised him towards Himself (in the heavens). Allaah is Mighty (Powerful to do whatever He wants), the Wise,

It is an accepted fact that the Jews were the archenemies of Isa and they plotted to kill him, However, Allaah made their plot unsuccessful and they were unable to kill him or hang him on the cross. It is incorrect to say that he was hanged on the cross, but not killed because in that time a person used to be killed by hanging on the cross. When the Qur'aan has

negated the killing of him, it is known that he was not killed on the cross and when the Qur'aan has negated the cross, it is known he was not hanged on the cross.

HADEETH

THE DESCENDING OF ISA □ FROM THE HEAVENS:

عَنْ اَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ
سَلَمَ كَيْفَ اَنْتُمْ اِذَا نَزَلَ فِيْكُمْ اِبْنُ مَرْيَمَ مِنَ السَّمَاءِ وَ اِمَامُكُمْ مِنْكُمْ (كتاب
الاسماء الصفات لامام بيهقى)

It is narrated from Abu Hurayrah □ that Rasulullaah □ said, "What will be the condition of your happiness when Isa son of Maryam will descent from the heavens unto you and your Imaam will be from amongst you (i.e. Isa □ will follow Imaam Mahdi in salaah)?"

In this Hadeeth, "from the heavens" is clearly mentioned and it is also known that Isa □ and Imaam Mahdi are two different people.

BELIEFS

THE DESCENDING OF ISA □:

The third of the major signs of Qiyaamah is that close to Qiyaamah, Isa □ will descend from the heavens and kill Dajjaal. **This is true and a reality and it is proven from the Qur'aan, Mutawaatir Ahaadeeth,**

and consensus of the Ummat. It is necessary and Fardh to believe in this.

The Dajjaal will have already emerged and Imaam Mahdi will be prepared to lead the Salaah in the Jaamiah Masjid of Damascus when suddenly Esa □ will descend on the Eastern Minaret of the Masjid with his hands on the wings of two angels and after Salaah, he will attack Dajjaal together with Imaam Mahdi.

The breath of Isa □ will have such an effect that a disbeliever will not be able to tolerate it and as soon as it reaches a disbeliever, he will die. Just by seeing Isa □, Dajjaal will begin to melt just as how salt dissolves in water. Hadhrat Isa □ will pursue Dajjaal and will kill him with his spear at 'Baab e Lud' and show his blood to the Muslims. After this, the Muslim army will confront the army of Dajjaal which will consist of Jews. The Muslims will slay many Jews and in this manner, the earth will become pure from the impure existence of Dajjaal and the Jews. Those who claim to have killed Isa □ will see with their own eyes that Isa □ was alive in the heavens and has descended to the earth to kill them.

ISA □ AND IMAAM MAHDI ARE TWO SEPARATE PEOPLE:

From what has been mentioned in the Ahaadeeth concerning the appearance of Imaam Mahdi and the descending of Isa □, is clear as broad daylight that Imaam Mahdi and Isa □□are two separate people. From the era of the Sahabah □ and the Taabi'een until now, because of the following reasons no one ever

held the opinion that the appearance of Imaam Mahdi and the descending of Isa □ refers to the same person:

(1) Isa □ is a Nabi and a Rasool whereas Imaam Mahdi will be a Khalifah of the Ummat of Nabi □ and not a Nabi.

(2) Isa □ was born approximately six hundred years before Nabi □ from the womb of Maryam □ without a father in the Bani Israa'eel whereas Imaam Mahdi will be born in Madinah close to Qiyaamah and his father's name will be Abdullaah.

(3) Hadhrat Esa □ is from the Bani Israa'eel (progeny of Ya'qoob □) whereas Imaam Mahdi will be from the progeny of Fatimah □.

THE REMOVAL OF A DOUBT:

The following has been mentioned in one narration:

لَا مَهْدِیْ اِلَّا عِیْسی بْنُ مَرْیَمَ

"There is no Mahdi except Isa son of Maryam □."

From the apparent wording of this narration, it seems as if Isa □ and Imaam Mahdi refer to one and the same person.

The answer to this is that firstly this narration is Da'eef (‘weak’) and a Ghair Mustanad Hadeeth as Haafidh Ibne Hajar has mentioned in Fathul Baari volume 7 page 358. Secondly, this narration is opposing many Saheeh Mutawaatir Ahaadeeth from

which it is clearly known that Esa and Imaam Mahdi are two separate people and a Da'eef and Munkar Hadeeth that opposes a Mutawaatir Hadeeth will not be accepted.

LAWS AND REGULATIONS
LAWS OF ZAKAAH

THE RECIPIENTS OF ZAKAAH:

(1) The poor (who have nothing or very little).
(2) The destitute (people whose total wealth is less than the value of Nisaab).
(3) Those appointed to collect Zakaah.
(4) Those whose hearts have to be reconciled (a group that existed only during the time of Rasulullaah).
(5) Those people who are genuinely in debt (who are not merely stalling payment).
(6) For the freedom of slaves.
(7) Those people who are striving in the path of Allaah (and have no means).
(8) The traveller (who has no means).

THE CONDITIONS FOR ZAKAAH TO BE DISCHARGED:

(1) The recipient should be made the owner.
(2) Zakaah should be given to a rightful recipient.
(3) At the time of discharging the Zakaah, one should make the intention for Zakaah.

TO WHOM IT IS IMPERMISSIBLE TO GIVE ZAKAAH:

(1) A disbeliever.

(2) A Masjid.
(3) A wealthy person (i.e. a person who is not a rightful recipient of Zakaah).

A MASNOON DUA

DUA TO BE RECITED FOR RELIEVE FROM PAIN:

اَعُوْذُ بِعِزَّةِ للهِ وَ قُدْرَتِهِ وَ سُلْطَانِهِ مِنْ شَرِّ مَا اَجِدُ (ترمذى)

I seek refuge in the honour of Allaah, His power, and His might from the evil of that which I am experiencing.

LESSON THIRTY-THREE

THE OBLIGATION OF THE FASTING OF RAMADHAAN:

شَهْرُ رَمَضَانَ الَّذِيَ أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُواْ الْعِدَّةَ وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhaan is the month in which the Qur'aan was revealed (from the Lawhul Mahfoodh to

the sky above the earth on Laylatul Qadr) as a guidance for mankind, whose Aayaat of guidance are absolutely clear, and which distinguishes (between truth and falsehood). So whoever among you witnesses this month (is alive during this month and is capable of fasting) should fast in it, while those who are ill or on journey, then (they should make up for the missed fasts by fasting) the same number of days at another time. Allaah desires ease for you (by allowing travellers and the ill to fast at a later time) and does not desire hardship for you. And (Allaah desires) that you complete the period (of fasting during Ramadhaan), so that you glorify Allaah for His guiding you and so that you show gratitude (to Him).

FASTING AND SALAAH WILL INTERCEDE FOR A PERSON IN THE COURT OF ALLAAH:

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ الصِّيَامُ وَ
الْقُرْأنُ يُشْفِعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ يَقُوْلُ الصِّيَامُ اَىْ رَبِّ مَنَعْتُهُ الطَّعَامَ وَ
الشهَوَاتِ بِالنَّهَارِفَشَفِّعْنِىْ فِيْهِ يَقُوْلُ الْقُرْأنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِىْ فِيْهِ
قَالَ فَيُشْفَعَانِ (مشكوة)

Abdullaah Bin Amr narrates that Rasulullaah said, "Fasting and the Qur'aan will intercede on behalf of a person on the Day of Qiyaamah. Fasting will say, "Oh my Rabb! I prevented him from food and desires during the day, so accept my intercession on his behalf." The Qur'aan will say, 'I prevented him from sleeping at night, so accept my intercession on his behalf." Nabi said, "The intercession of both will be accepted."

BELIEFS

THE APPEARANCE OF YAJOOJ AND MAJOOG

A little time after the descending of Esa and the destruction of Dajjaal, Imaam Mahdi will pass away and Hadhrat Esa will perform his Janaazah Salaah. **He will pass away in Baitul Muqaddas and he will be buried there.** After the demise of Imaam Mahdi, all the administration will be done by Isa and time will be passing with a lot of peace and comfort when suddenly Esa will be informed to take the Muslims to Mount Toor because Allaah will let such a nation emerge with whom no one will possess the power to fight. This will be the nation of Yaajooj and Maajooj who will be from the progeny of Yaafith Bin Nooh.

Dhul Qarnayn had built a firm iron wall in between two mountains and thus blocked them from escaping. Close to Qiyaamah, this wall will break and this oppressive nation will spread everywhere like a large swarm of locusts and they will cause corruption everywhere in this world (mention is made about them in the Qur'aan in Surah Kahaf from verse 93 to verse 98). At this time, Esa will take his companions to Mount Toor and they will supplicate to Allaah to destroy Yajooj and Maajooj in a plague. The rest of the people will be inside forts and places of refuge.

Allaah will destroy Yajooj and Majooj in a plague. After this, Allaah will send birds with long necks which will eat some of their bodies and will throw some of their bodies in to the ocean. Thereafter, it will rain and this will wash away the foul smell of their corpses and life on earth will pass with peace

and tranquillity. **Isa □ will pass away in Madinah at the age of forty or forty-five.** Before his demise, Esa □ will appoint a person from the Qahtaan tribe by the name of Jahjaah to be his successor. Although he will rule with extreme justice and equity, evil and corruption will start to spread.

LAWS AND REGULATIONS

THE LAWS OF FASTING:

Fasting means to abstain from food, drink, and sexual relations from Subah Saadiq (true dawn) until sunset with the intention of fasting.

FARDH FASTING: Fasting during the blessed month of Ramadhaan is Fardh upon every Muslim who is sane and mature.

WAAJIB FASTING: A fast which one vows to observe and Kaffaarah fasts (fasting sixty days continuously for breaking a fast of Ramadhaan without a valid excuse) are Waajib. It is also Waajib to complete a Nafl fast that one has started observing.

MASNOON FASTING: To fast on the tenth of Muharram with adding one day before or after to it.

MUTAHAB FASTING: To fast three days every month especially on the 14^{3th,} 14th and 15th.
To fast for six days in Shawwaal.
To fast on a Monday and Thursday every week.
To fast on the ninth of Dhul Hijjah and to fast from the 1st until the 9th of Dhul Hijjah.

It is forbidden to fast on the 9th of Shawwaal and the 10th, 11th, 12th and 13th of Dhul Hijjah.

A fast will not break due to forgetfully eating, drinking, or having sexual relations.

When a person's fast breaks, in most instances there will only be Qadhaa (one fast). In some instances, there will also be Kaffaarah with the Qadhaa.

THERE ARE THREE OPTIONS IN KAFFAARAH (WHICH HAS TO BE OBSERVED IN THE FOLLOWING ORDER):

(1) To free slaves. However, there are no slaves nowadays.
(2) If one is unable to free slaves, he/she will have to fast continuously for sixty days.
(3) If a Deeni inclined doctor informs one that he/she cannot fast for sixty days continuously or through experience one knows that he/she cannot fast for the sixty days continuously, one should feed sixty poor people. One can also feed one poor person for sixty days and it will not be necessary to feed the poor person for sixty consecutive days. In place of a meal in the morning and evening for a poor person, one can give cash or goods like shoes, clothing e.c.t that equal to the amount of Sadaqatu Fitr which is one Saa (two handfuls) of food, grain or dried fruit. .

A MASNOON DUA

DUA TO BE RECITED AT THE TIME OF UNEASINESS:

اَللهُ رَبِّىْ لَا اُشْرِكُ بِهِ شَيْئًا (ابو داود)

Allaah is my Rabb. I do not ascribe any partner to Him.

LESSON THIRTY-FOUR

THE OBLIGATION OF HAJJ

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً

Hajj (pilgrimage to show love for Allaah) to the House (the Kabah) is a duty that people who are able to find a way there owe to Allaah (therefore, Muslims who can afford to go to Makkah to perform Hajj have to do so).

HADEETH SHAREEF

WARNINGS FOR NOT PERFORMING HAJJ:

عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَىٌ ظَاهِرَةٌ اَوْ سُلْطَانٌ جَائِرٌ اَوْ مَرَضٌ جَابِسٌ فَمَاتَ وَ لَمْ يَحُجْ فَلْيَمُتْ اِنْ شَاءَ يَهُوْدِيًّا وَ اِنْ شَاءَ نَصْرَانِيًّا (مشكوة)

Abu Umaamah narrates that Rasulullaah said, 'He who was not prevented from performing Hajj by a valid excuse, oppressive ruler or a severe sickness, let him die if he wants as a Jew and if he wants as a Christian."

BELIEFS

THE EMERGENCE OF SMOKE (FOG)

After Jahjaah, there will be few rulers. Disbelief and apostasy, evil and corruption will begin to increase. A place in the West and a place in the East where people who negate Taqdeer will be residing will sink in to the earth. During these days, a huge amount of smoke will emerge from the sky and will surround everything from the earth until the sky. **This smoke will last for forty days**. Due to this smoke, the Muslims will get a cold and unconsciousness will overcome the disbelievers. After few days, they will regain their consciousness.

Allaah has mentioned this smoke in the Qur'aan:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ

So (if they refuse to accept, let them) wait for the day when (they will be struck with a severe drought and because of their intense hunger, it will appear to them as if) the sky will issue forth a manifest smoke…

Abdullaah Bin Masood says that this smoke had already emerged when Nabi had made Dua against the disbelievers and they were struck by a drought which was so severe that the disbelievers began seeing smoke on the earth.

LAWS AND REGULATIONS

LAWS OF HAJJ:

Hajj is the fifth pillar of Islaam. Hajj is Fardh on that person who possesses so much wealth apart from his necessities that he is able to travel to Makkah and maintain himself there and his dependants at home.

- If a person only has the financial means to go to travel to Makkah and he does not possess the means to travel to Madinah, Hajj is also Fardh on him.

- Hajj is Fardh once in a lifetime. If a person performs more than one Hajj, the first will be Fardh and the remainder will be Nafl. There is also reward for a nafl Hajj.

- If a person performs Hajj before reaching puberty, it will be counted as a Nafl Hajj. After reaching puberty, Hajj will be Fardh on this person if he possesses the means.

- If such a person who does not have the means to perform Hajj takes a loan from someone and performs Hajj and thereafter he becomes wealthy, it will not be Fardh upon him to perform another Hajj.

THE CONDITION OF A WOMAN NEEDING TO HAVE A MAHRAM OR HER HUSBAND WITH HER:

A woman is forbidden to travel for forty-eight or more miles without her husband of Mahram whether she is travelling by train, car, plane or any other means. This rule applies to young and old women. Some women are of the opinion that if a woman travels with a few women and without her Mahram, it will be permissible. This view is absolutely incorrect.

Without any exceptions, Nabi has emphasized that no women should travel without her Mahram or husband.

A woman is also forbidden to undertake a journey of Hajj or Umrah without her husband or Mahram. Many women undertake journeys of Hajj or Umrah without their husbands or Mahrams. They are committing a grave sin and are spoiling their Hajj and Umrah by going against the law of the Shariat. It is incumbent upon a Mu'min to adhere to the Shariat and not to follow his/her carnal desires. One should exercise greater caution when undertaking a journey for worldly gains. There is protection of one's chastity in not undertaking a journey of even 15 or twenty miles without her husband or Mahram.

WHO IS A MAHRAM?

That person to whom a woman can never get married (like a woman's father, son, grandson, son in-law father in-law, maternal uncle and paternal uncle) is called a Mahram of the woman. The sons of a woman's maternal aunt and uncles and paternal aunts and uncles are not her Mahrams.

It should be remembered that a Mahram should be such a person who is trusted. If a person is a Mahram of a woman, but his chastity and modesty are stained or he cannot be trusted, it will be impermissible for a woman to travel with him no matter what a close Mahram he is.

Some women travel with strange men and claim that they are their father, son, or brother. This is not accepted in the Shariat. An adopted son or brother also cannot be a woman's Mahram and the same laws that apply to strange men will apply to them.

THE FARAA'IDH OF HAJJ:

(1) **Ihraam:** make intention and to recite the Talbiyyah, i.e. لَبَّيْكَ or any other word in which the greatness of Allaah is mentioned.
(2)**Wuqoof e Arafah:** to stay for at least a Little time in Arafah on the ninth of Dhul Hijjah after Zawaal (midday).
(3) **Tawaaf e Ziyaarat**.

THE WAAJIBAAT OF HAJJ:

(1) **Wuqoof e Muzdalifah:** to stay in Muzdalifah for some time between Subah Saadiq (true dawn) and sunset of the 10th of Dhul Hijjah.
(2) To pelt the **Jamaraat** on all three days.
(3) **Qurbaani** (this only applies to a Qaarin and Mutamatti).
(4) **Halq or Qasr** (to shave or trim the hair).
(5) **Sa'ee** between Safaa and Marwah.
(6) **Tawaaf e Widaa** (this applies to those people who are not permanent residents of Makkah).

THE PROHIBITIONS OF IHRAAM:

(1) The wearing of sewn clothes for a male. However, a woman is permitted to wear sewn clothes.
(2) The covering of one's face or head in the day or night. This applies to men. A woman will cover her face and head from her non-Mahram, but she should not let her Niqaab (veil) touch her face.
(3) To shave, trim or pluck the hair of any part of the body.
(4) To trim the nails.
(5) To apply perfume to one's body or clothes.
(6) To wear such a shoe/sandal that covers the protruding bone of one's foot. This applies to men only. A woman is permitted to wear such a sandal or shoe.

Hajj is such a obligatory act that for it to be fulfilled Allaah □ has stipulated a special place (i.e. the Kabah) and some special places around it.

THERE ARE THREE TYPES OF HAJJ:

(1) A person only intends Hajj and dons the Ihraam only for Hajj. He does not combine Umrah with Hajj. This type of Hajj is called **Ifraad** and the person who performs this Hajj is called a **Mufrid.**

(2) Together with performing Hajj, a person also performs an Umrah in the same journey and don’s one Ihraam for both. This type of Hajj is called **Qiraan** and the person who performs this type of Hajj is called a **Qaarin.**

(3) A person combines Umrah with Hajj in one journey in such a way that from the Meeqaat, he/she

dons the Ihraam for Umrah only and does not include Hajj in this Ihraam. On reaching Makkah, he completes his Umrah before Hajj, shaves or trims his hair and comes of Ihraam. Thereafter, on the 8th of Dhul Hijjah, he dons his/her Ihraam for Hajj from Makkah. This type of Hajj is called **Tamattu** and the person who performs this type of Hajj is called a **Mutamatti**.

The person who is performing Hajj has a choice to perform Hajj according to any of three methods. **However, Qiraan is the best. Then Tamattu is most virtuous and then Ifraad.**

Under the discussion of ihram, we have already mentioned the method and details of tying an ihram for a person who desires to perform only Hajj or only Umrah or Hajj and Umrah with the same Ihraam. Those people who live in Makkah and those people who performed an Umrah, came out of Ihraam by shaving or trimming their hair and are residing in Makkah should put on their Ihraam on the 8th of Dhul Hijjah from Makkah and this will be the Ihraam for Hajj only. If a person performed an Umrah in Shawwaal or Dhul Hijjah and never returned home after that, this Hajj will become Tamattu by combining this Umrah and Hajj of his even though he will only make intention for Hajj on the 8th of Dhul Hijjah when donning his Ihraam.

A MASNOON DUA

DUA FOR PROTECTION AGAINST THE EVIL EYE

مَاشَاءَ اللہُ لَاقُوَّۃَ اِلَّا بِاللہِ (زرقانی-شرح موطا امام مالك)

Whatever Allaah wishes (will occur). There is no power to do good but by the Divine guidance of Allaah.

LESSON THRTY-FIVE

COMMANDING OOD AND FORBIDDING EVIL:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

There should be a group from you (the Ulema and those adequately trained for this purpose) who invite towards (all that is) good, command (others to do) what is right and forbid (others from) evil. These (people who do this) are indeed the successful ones (those who have reached their goal). (The good and evil mentioned in this verse refer to what the Shari'ah defines as good and evil.)

HADEETH

عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللہُ تَعَالٰی عَنْہُ عَنْ رَسُوْلِ اللہِ صَلَّی اللہُ عَلَیْہِ وَ سَلَّمَ قَالَ مَنْ رَاٰی مِنْکُمْ مُنْکَرًا فَلْیُغَیِّرْہُ بِیَدِہٖ فَاِنْ لَّمْ یَسْتَطِعْ فَبِلِسَانِہٖ فَاِنْ لَّمْ یَسْتَطِعْ فَبِقَلْبِہٖ وَ ذَالِکَ اَشْعَفُ الْاِیْمَانِہٖ (رواہ مسلم, مشکوۃ باب الامر بالمعروف)

It is narrated from Hadhrat Abu Saeed Khudri that Rasulullaah said, " Whosoever sees an evil, he should change it with his hand and if he does not possess the ability to change it with his hand, he should change it with his tongue and if he does not

possess the ability to change it with his tongue, he should change it with his heart and this is the weakest form of Imaan.

BELIEFS

THE EMERGENCE OF THE DAABBATUL ARDH (CREATURE FROM THE EARTH):

One of the major signs of Qiyaamah is the emergence of the creature from the earth.

This is proven from the Quraan:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

When the promise (Qiyaamah) will be fulfilled to them (mankind), We shall bring for them a creature from the earth, which will speak to them (on Allaah's behalf saying, "People (especially the Kuffaar) are not convinced about our Aayaat." (However, they will now be convinced when they see for themselves, but it will be too late. One of the last signs of Qiyaamah will be the appearance of the "creature of the earth" who will emerge from the earth from Mount Saffa after which it will make its appearance in the Masjidul Haraam. The creature will cause the faces of the Mu'mineen to shine brightly and the Mu'mineen will be clearly distinguished from the Kuffaar. Details of the creature can be found in the detailed books of Hadeeth.)

When the sun will rise in the west, that vey same day this strange creature will emerge from the earth. A

famous mountain in Makkah, Saffa, will split open and this strange creature will emerge from it. Just as how Allaah , through His power, made the she-camel of Saalih emerge from a rock, Allaah will inform men about Qiyaamah through this sign. This creature will place a bright sign on the faces of the believers and the faces of the believers will begin to shine due to this. On the contrary, it will place a stamp between the eyes of the Kuffaar because of which their faces will be blackened. This will be the beginning of the distinguishing of believers and disbelievers as will happen on the Day of Qiyaamah.

Allaah says in the Qur'aan:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

(The announcement will be made,) "Separate yourselves (from the Mu'mineen) today, O you criminals (Kuffaar)!"

LAWS AND REGULATIONS

HAJJ CAN BE PERFORMED IN THE FOLLWING MANNER:

(1) On the 8th of Dhul Hijjah, make an intention for Hajj. Don the Ihraam after Fajr Salaah. Thereafter perform two Rakaats Nafl Salaah and then perform Tawaaf. Before Dhuhar Salaah, leave for Minaa.

(2) In Minaa, perform five Salaahs (from Dhuhar to Fajr).

(3) After sunrise on the 9th of Dhul Hijjah, leave from Minaa for Arafaat.

(4) If it is possible, listen to the Khutbah of Hajj in Masjid un Namirah and perform Dhuhar and Asr Salaah combined behind the Imaam of Hajj.

(5) If you are in your tent, perform the Dhuhar and Asr Salaah on their respective times.

(6) After sunset, leave from Arafaat for Muzdalifah reciting the Talbiyyah.

(7) On reaching Muzdalifah, perform Maghrib and Easha Salaah combined.

(8) Perform the Fajr Salaah of the 10th of Dhul Hijjah in Muzdalifah. A little while before sunrise, leave from Muzdalifah for Minaa.

(9) On the 10th of Dhul Hijjah, place your goods in your tents.

(10) Proceed towards the Jamaraat reciting the Talbiyyah. Recite Takbeer and pelt only the big Jamaraat with seven pebbles. Stop reciting the Talbiyyah as you throw the first pebble.

(11) Proceed to perform Qurbaani.

(12) Qurbaani can also be done on the 11th or 12th of Dhul Hijjah.

(13) After performing Qurbaani, proceed to shave your head.

(4) It is more virtuous to shave your head with a blade. However, you can also trim your hair. Approximately one inch of the hair of women should be trimmed.

(15) Thereafter, take out your Ihraam.

(16) Take a bath and now you can wear sewn clothes.

(17) It is Sunnat to reside in Minaa on the 10th, 11th and 12th of Dhul Hijjah.

(18) From Minaa, proceed to the Kabah for Tawaaf e Ziyaarat.
(19) Between the Rukne Yamaani and the Hajre Aswad on every round of the Tawaaf, recite the following dua

رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(20) After Tawaaf, perform two Rakaats of Nafl Salaah close to the Maqaam e Ibraheem or wherever it is possible in Masjidul Haraam.

(21) Drink water to your fill and recite the following Dua:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نافِعًا وَّ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ

(22) Proceed for Sa'ee between Safaa and Marwah. One round is from Safaa to Marwah and the next round is from Marwah to Safaa.

(23) After completing Sa'ee, you should reside in Minaa and not in Makkah.

(24) On the 11th of Dhul Hijjah, use seven pebbles to pelt the small Jamarah, then the medium one and then the big one.

(25) After pelting the last Jamarah, do not make Dua. However, you can make Dua after pelting the previous Jamaraat.

(26) After pelting the Jamaraat, return to your tent and spend the night in Minaa.

(27) After Zawaal on the 12th of Dhul Hijjah, proceed to pelt the Jamaraat.

(28) Pelt all three Jamaraat in the same manner as was pelted on the 11th.

(29) You can go to Makkah before sunset on the 12th of Dhul Hijjah. It is Makrooh to go after sunset.

(30) If you are in Minaa in the morning of the 13th of Dhul Hijjah, Rami (pelting the Jamaraat) is necessary also on this day.

(31) Before returning home, perform Tawaaf e Widaa.

A MASNOON DUA

DUA TO BE RECITED FOR PROTECTION FROM EVIL:

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِىْ الْاُمُوْرِ كُلِّهَا وَ اَجِرْنَا مِنْ خِزْىِ الدُّنْيَا وَ عَذَابِ الْاٰخِرَةِ (مسند احمد-تفسير ابن كثير)

Oh Allaah! Make the result of all our matters good and save us from the disgrace of this world and the hereafter.

LESSON THIRTY-SIX

THE RIGHTS OF PARENTS:

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَآ أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۝

Your Rabb has commanded that you worship only Him and that you treat your parents kindly. If any one of the two (of your parents), or both of them reaches old age with you, (especially) then do not even tell them "Oof!" (or anything else that may cause them hurt) and do not rebuke them (even though they may be at fault). (Always) Speak gently to them. (Never raise your voice when speaking to them, speak with respect and never speak to them harshly.)
Lower for them the wings of humility (always be humble and soft-hearted towards them) out of compassion (kindness) and say, "O my Rabb! Show mercy to them (my parents) as they had (been merciful towards me when they) raised me when I was young." (Just as parents are merciful towards their children when their children are little and depend on them, the children should also show mercy towards their parents when their parents grow old and depend on them.)

HADEETH

THE VIRTUE OF DUA (SUPPLICATION):

عَنْ اَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ النَّبِيُّ سَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ
الدُّعَاءُ مُغُّ الْعِبَادَةِ وَقِىْ رِزَايَةٍ اَلدُّعَاءُ هُوَ الْعِبَادَةِ (ترمذى-ابن ماجه)

Anas Bin Maalik says that Nabi said, "Dua (supplication) is the essence of worship." In one narration it is mentioned: "Dua (supplication) is worship."

BELIEFS

THE BOLWING OF A COLD WIND:

A little time after the emergence of the creature from the earth, a cold wind ill blow and as a result every Mu'min will die. Even if a Mu'min is hidden in a cave or on a mountain, this wind will reach there and this Mu'min will die as a result of it. All the righteous people will die and there will remain no one to distinguish between righteousness and evil.

THE REIGN OF THE ABYSSINIANS AND THE DEMOLISHING OF THE KABAH:

After this, the disbelievers of Abyssinia will gain power and they will they will rule the world. There will be oppression and corruption everywhere. Shamelessness and immodesty will be widespread. Like animals, people will engage in intercourse on the streets. These African will demolish the Kabah, brick by brick.

In a Hadeeth, the following is mentioned:

لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ اِلَّا ذُوْ السَّوِيْقَتَيْنِ مِنَ الْحَبْشَةِ (ابو داود)

An Abyssinian with thin shins will extract the treasures (that are collected after Imaam Mahdi) of the Kabah.

RULES AND REGULATIONS

THE ETIQUETTES THAT SHOULD BE SHOWN TO ONE'S PARENTS:

It is narrated from Abu Bakr that he heard Rasulullaah saying, "Allaah postpones the punishment of whichever sin He wishes until Qiyaamah except the disobedience of one's parents. A person will receive its punishment in this world." (Mustadrak Haakim)

ETIQUTTES THAT SHOUL BE SHOWN TO ONE'S PARENTS:

(1) One should willingly obey his parents. Keeping in mind their kindness, one should fulfil even those requests of one's parents that are contrary to one's pleasure and temperament as long as it is not contrary to Deen.

(2) If one's parents prevent him/her from such a thing that is necessary in the Shariat, it will be

impermissible to obey them. E.g. if one's parents do not grant him/her permission to undertake a journey for a Fardh Hajj or for seeking Fardh knowledge, it is impermissible to obey them. However, if there is no one else to serve one's parents, he/she can delay the Hajj.

(3) If one's parents command him/her to do something that is impermissible according to the Shariat, it will be impermissible to obey them. E.g. if one's parents command him/her to take up such employment that is impermissible, he/she should not obey them.

(4) If one's parents command him to divorce his wife without a valid excuse, it will be impermissible and a sin to obey them. On the contrary, if the parents have a justified reason, it will be Waajib to obey them.

(5) One should approach his/her parents with complete humility and humbleness.

(6) One should always treat the family of his/her parents kindly.

(7) One should not call his/her parents by their names.

(8) One should spend freely on his/her parents.

(9) One should not sit before his/her parents sit. One should walk behind his/her parents.

(10) One should always make Dua for his/her parents.

(11) One should not say or do anything disrespectful to his/her parents.

(12) One should not swear anyone's parents because this is tantamount to swearing one's own parents and a major sin.

(13) If one wishes to treat his/her parents kindly after their demise, he/she should seek repentance for them, honour their friends, and maintain ties with their

family who are one's family only because of his/her parents.
(14) One should occasionally visit the graves of his parents and the best is to visit their graves on a Friday. Due to this, Allaah forgives their sins and one will be recorded as an obedient son.
(15) A person should treat his/her paternal uncle and big brother like one's own father and his/her small brother like one's own child. Similarly, a person should show his/her big sister the respect shown to one's own mother and a person should show such compassion to one's small sister that is shown to one's own children.
(16) If for some reason, one's parents become displeased with one, he/she should ask them for forgiveness and try to please them.

A MASNOON DUA

DUA TO BE RECITED WHEN ONE EXPERIANCES A LOT OF WHISPERING FROM SHAYTAAN:

امَنْتُ بِاللهِ وَ رُسُلِهِ (مسلم)

I believe in Allaah and His Rusool (messengers).

LESSON THIRTY-SEVEN

THE STANDARD FOR SUCCESS:

وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

By the oath of time! (the passage of time that overtakes everything material)
Verily man is at a loss (in both worlds)…
…except those who have Imaan, who do good deeds, who encourage (urge and counsel) each other towards (remaining steadfast on and propagate) the truth and who encourage each other to exercise Sabr.
(This Surah is so comprehensive that the renowned scholar Imaam Shaafi'ee (R.A) stated that if nothing but this Surah was revealed, it would have been sufficient for the guidance of man.)

HADEETH

THE VIRTUE OF TEACHING THE QUR'AAN:

عَنْ عُثْمَانَ بْنِ عَفَّانَرَضِىَ اللهُ عَنْهُ قَالَ قَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْانَ وَ عَلَّمَهُ (ابو داو)

Uthmaan Bin Affaan says that Rasulullaah said, "The best among you are the ones who learn and teach it to others."

BELIEFS

THE EMERGENCE OF A FIRE:

The last sign of Qiyaamah will be a fire that will emerge from Yemen and surround the people and drive them to Shaam where resurrection will take place after death. This fire will not separate from the people in the day or night and when the sun is high in the morning, this fire will drive the people to Shaam.

When the people reach Shaam, this fire will disappear.

In Saheeh Muslim, it is narrated from Hudhaifah Bin Usaid Ghifaari that Nabi mentioned ten signs of Qiyaamah.

From amongst these, the last sign was:

نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُضُ النَّاسُ اِلَى مَحْشَرِهِمْ

"A fire that will emerge from Yemen and drive people to their place of resurrection (i.e. the land of Shaam)."

After this, a period of bliss and enjoyment will pass by. Then disbelief and idol worship will spread and there will be no one on the face of this earth to take the name of Allaah . During this time, Qiyaamah will take place and Israafeel will be commanded to blow the trumpet.

NOTE: In most Ahaadeeth, the emergence of the fire is mentioned as the last sign before Qiyaamah. However, in a narration of Saheeh Bukhaari, it is mentioned that the first sign of Qiyaamah will be that fire which will drive the people from the east to the west. To create conformity between the two types of Ahaadeeth, it will be said that in considering the previous signs, this fire will be the last sign and in considering the fact that after this fire, nothing of the world will remain and the trumpet will be blown immediately after it, this fire will be the first sign.

LAWS AND REGULATIONS

SUNNATS AND ETIQUITTES WITH REGARDS TO SPEAKING:

It is narrated from Hadhrat Abdur Rahmaan Bin Abi Quraad that Rasulullaah □ said, "He who wishes to have love for Allaah and His Rasool or that Allaah and His Rasool must love him, he should be truthful in his speech and when a trust is placed by him, he should return it and he should treat his neighbours kindly." (Shu'bul Imaan)

Abdullaah Bin Umar □ narrates that Rasulullaah □ was asked who the best of people is. Rasulullaah □ replied, "He whose heart is 'Makhmoom' and has a truthful tongue." Sahabah □ remarked, "We understand what a person whose tongue is truthful means, but what is meant by a person whose heart is Makhmoom? Rasulullaah □ replied, "The meaning of a person whose heart is Makhmoom is he whose heart is pure, who does not have the burden of a sin or oppression on him and no malice or jealousy for anyone is found in his heart." (Ibn e Maajah)

Hadhrat Sufyaan Bin Abdullaah □ says that he asked Rasulullaah □, "Oh Rasool of Allaah! What do you fear most for me?" Nabi □ held his blessed tongue and remarked, "This." (Tirmidhi)

ETIQUITTES OF SPEAKING:

(1) Speak only when there is a necessity.
(2) Always speak the truth.
(3) Speak briefly.
(4) Listen more to others speaking.
(5) Speak in a soft tone and not a very loud tone.

(6) Speak in a polite tone.
(7) If a woman has to speak to a male who is not her Mahram, she should not speak in a polite tone.
(8) Think of the consequences of your words before uttering it.
(9) When answering a question, ponder over the question before answering. Do not haste in answering a question.
(10) Do not ask futile questions.
(11) Do not speak bad things.
(12) When speaking, do not boast about your virtues.
(13) Do not take an oath on everything you say.
(14) Do not speak lies.
(15) Do not make a false promise.
(16) Do not mention the faults of others. Do not carry tales. Do not complain. Do not imitate others.
(17) Do not use obsequiousness and flattery when speaking.
(18) Do not praise a person in his presence.
(19) Do not swear anyone.
(20) Do not argue over everything.
(21) If you fall into a debate with an ignorant person, leave quietly.
(22) Do not call someone by such a name that will disgrace him and do not tease anyone.
(23) Do not use words such as "accursed one", "faasiq (sinner)" or "disbeliever" for anyone.
(24) Keep silent when in the state of anger because mostly a person's tongue goes out of control when is he is in anger.
(25) When overtaken by anger, recite Ta'awwudh and change your position, i.e. sit down if you are sitting and lie down if you are sitting. If your anger still does not subside after lying down, perform Wudhu.

(26) While talking, do not make signs as this leads others to harbour bad thoughts.

A MASNOON DUA

DUA TO BE RECITED FOR A GOOD DEATH:

اَللّٰهُمَّ اَحْيِنَا مُسْلِمِيْنَ وَ اَمِتْنَا مُسْلِمِيْنَ وَ اَلْحِقْنَا بِالصَّالِحِيْنَ غَيْرَ خَزَايَا وَ لَا مُبَدِّلِيْنَ (تفسير ابن كثير)

Oh Allaah! Keep us alive as Muslims (subservient servants), grant us death as Muslims (subservient servants) and join us with the righteous people without us being disgraced and without us changing our beliefs.

LESSON THIRTY-EIGHT

THE OBLIGATION OF JIHAAD:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Warfare (Jihaad for the pleasure of Allaah against the enemies of Islaam) has been made obligatory for you (when necessary) though you may dislike it (because of the hardship involved). It may be that you dislike something that is good for you and you may like something that is bad for you. (Whereas Jihaad seems difficult, it leads either to martyrdom or victory coupled with booty, all of which are good. On the other hand, although avoiding Jihaad seems good, it deprives one of tremendous rewards and eventually leads to the suppression of Muslims and humiliation by the Kaafiroon.) Allaah knows (what is good for

you) and you do not know. (A Muslim should therefore carry out Allaah's orders without hesitation because Allaah's laws are correct and one should not be misled by one's own ideas, desires, or assumptions.)

Jihaad is Fardh and it is Kufr to deny it or to look down upon it.

HADEETH

THE VIRTUE OF A MARTYR:

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى غاللهُ
عَلَيْهِ وَ سَلَّمَ يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ اِلَّا الدَّيْنَ (مسند ابى عوانة)

Abdullaah Bin Amr reports that Rasulullaah said, "Every sin of a martyr is forgiven but debt."

BELIEFS

JIHAAD IN THE PATH OF ALLAAH :

Jihaad is to fight the enemies of Islaam with arms and to sacrifice one's life and wealth in this cause for the exaltation of Islaam. Jihaad in the path of Allaah is the only means for the exaltation, preservation, and progress of Islaam and for the honour, reverence and glory of the Muslims.

Allaah says in Surah Taubah:

إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Indeed Allaah has purchased from the Mu'mineen their lives and wealth so that they may have Jannah (in exchange). They fight in Allaah's path (in Jihaad for Allaah's pleasure), killing, (their enemies) and being killed. This (promise of Jannah for those who sacrifice their lives and wealth for Allaah's Deen) is Allaah's promise that is binding in the Torah, the Injeel and the Qur'aan. Who (none) fulfils their promise better than Allaah? So rejoice with your bargain that you have made (because Allaah shall grant you much more in exchange for very little). This (submitting to Allaah) is the supreme success.

In Surah Saff, Allaah □ says:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنيَانٌ مَّرْصُوصٌ

Verily Allaah loves those (Mu'mineen) who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with steadfastness and unity) as if they are a solid building.

Rasulullaah □ said,

مَنْ قَاتَلَ فِيْ سَبِيْلِ اللهِ فَوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ

He who fights for a little while in the path of Allaah, Jannah becomes compulsory for him.

Rasulullaah had undertaken an expedition for Jihaad 27 times and had expressed his desire to be martyred while fighting in the path of Allaah.

THE TYPES OF JIHAAD:

Jihaad is of two types:

(1) Offensive Jihaad.
(2) Defensive Jihaad.

OFFENSIVE JIHAAD:

To go to the country of Kuffaar and wage Jihaad against them is known as offensive Jihaad. In offensive Jihaad, the Kuffaar will first be invited to Islaam. If they do not accept Islaam, they will be asked to pay Jizyah (a tax). If they refuse to pay it, war will be waged against them. In normal circumstances, offensive Jihaad is Fardh e Kifaayah and if the leader of the Muslims commands everyone to participate, it will be Fardh e Ayn.

DEFENSIVE JIHAAD:

If the Kuffaar attack a country of the Muslims, the defence put up by these Muslims against the attack of the Kuffaar is known as defensive Jihaad. If these Muslims are unable to defend themselves or if they are able to defend themselves, but act lazily, the Muslims of the neighbouring countries should defend these Muslims.

DEFENSIVE JIHAAD IS FARDH E AYN:

Before Jihaad, to prepare for Jihaad is also necessary. Preparing for Jihaad is the Sunnat of Nabi .

Allaah says in Surah Anfaal:

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدْوَّ اللّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ

Prepare (to use in battle) against them (the Kuffaar) whatever forces of strength (weapons) you can muster (collect), as well as trained horses (and modern military equipment) with which you may strike fear into Allaah's enemies, your enemies and others besides them (such as the Munaafiqeen).

May Allaah grant us all the divine guidance to participate in Jihaad and may He grant us martyrdom while fighting in the battlefield. Aameen.

LAWS AND REGULATIONS

SUNNATS AND ETIQUETTES WITH REGARDS TO SITTING IN A GATHERING:

In the Qur'aan, Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ

O you who have Imaan! When it is said to you, "Make space (for others)" in gatherings, then make space, Allaah shall make way (room) for you (in Jannah).

Anas Bin Maalik □ reports that Rasulullaah □ said, "When some people assemble for the remembrance of Allaah with the sole purpose of earning His pleasure, an angel proclaims from the sky, "You people have been forgiven, your sins have been replaced by virtues." (Majma'uz Zawaa'id)

It is narrated from Hadhrat Abu Umaamah □ that when people sit in a gathering and do not remember Allaah and His Rasool and do not send Durood upon His Rasool in this gathering, this gathering will be a burden upon them. (Majma'uz Zawaa'id)

Etiquettes:

(1) Before sitting in a gathering, greet all the people of the gathering with Salaam.
(2) Sit wherever you find place in a gathering. Do not try to sit in the middle by leaping over the people's shoulders.
(3) Do not make anyone stand up from his place so that you may sit in his place.
(4) Do not sit in between two people without their permission.
(5) In a gathering, sit close to one another. Do not sit separately.
(6) Do not try to sit facing the Qiblah in a gathering.
(7) Do not form an assembly in the middle of a gathering.
(8) Participate in what is being discussed in the gathering. Do not try to look serious when sitting in a gathering as this is a sign of arrogance.

(9) Do not laugh aloud in a gathering. As far as possible, try to smile and not to laugh because a person destroys his dignity by laughing

(10) As far as possible, beautify your gathering with the remembrance of Allaah or the hereafter.

(11) If there are three people in a gathering, two should not whisper among themselves and neither should they speak in such a language which the third person cannot understand. However, if there are more than three people, there will be no problem.

(12) If the disobedience of Allaah is taking place in the gathering, prevent those engaged in it from it.

(13) To honour a person who joins the gathering, move a little even though there is place for him/her.

(14) Whatever is discusses in a gathering is a trust. Therefore, do not mention what was discussed in a gathering to others.

(15) Try to sit in the gatherings of the pious people.

(16) Off your mobile phone or at least put it on silent when attending any gathering and especially in Deeni Gatherings.

(18) When the gathering terminates, recite the Dua that supposed to be recited.

MASNOON DUA

NABI HAS TAUGHT THE FOLLOWING DUAS TO BE RECITED BY A WARRIOR:

اَللّٰهُمَّ اَنْتَ عَضَدِیْ وَ نَصِیْرِیْ وَ بِكَ اَجُوْلُ وَ بِكَ اَصُوْلُ وَ بِكَ اُقَاتِلُ (ابو داود)

Oh Allaah! You are my strength and my helper. Through your Divine guidance and help, I turn away from evil, attack, and fight.

اَللّٰهُمَّ مُنَزِّلَ الْكِتَابَ مُجْرِىَ السَّحَابَ هَازِمَ الْاَحْزَابَ اَهْزِمْهُمْ وَ انْصُرْنَا عَلَيْهِمْ (ابو داود)

Oh Allaah, The One Who has revealed the Book, The One Who moves the clouds, The One Who grants defeat to armies! Grant defeat to them and help us against them.

LESSON THIRTY-NINE

THE COMMAND OF MARRIAGE

وَأَنكِحُوا الْأَيَامَى مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاء يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمْ اللَّهُ مِن فَضْلِهِ

Get the unmarried ones among you married as well as those slave men and slave women who are righteous (and capable of fulfilling the rights of marriage). If they are poor (before marriage) then Allaah will (if He wills) make each of them independent (free from needing financial assistance from others) by His grace (after marriage). Allaah is of ample means, All Knowing.
Those who are unable (who have no means) to marry (despite their desires and efforts) should preserve their chastity until Allaah grants them both independence through His grace (and then they are able to marry).

HADEETH

THE VIRTUE OF A MARRIAGE IN WHICH LEAST EXPENSES ARE OCCURRED
:

عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ قَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ اِنَّ اَعْظَمُ النِّكَاحِ بَرَكَةٌ اَيْسَرُهُ مَؤُنَةً (مشكوة)

Ayesha □ reports that Rasulullaah □ said, "The Nikaah with the most blessings is the one in which least expenses are occurred".

BELIEFS

A FEW MATTERS THAT LEAD TO KUFR:

Imaan will be correct when a person regards everything that Allaah □ and Rasulullaah □ said to be true and he/she beliefs in it. A person loses his/her Imaan by doubting, falsifying, looking for faults in or mocking what Allaah □ and Nabi □ say.

Not believing in the clear meaning of the Qur'aan and Hadeeth and inventing one's own meaning for it is a sign of Kufr.

A person loses his Imaan by regarding something unlawful to be lawful. First of all, a person should not go near that which is unlawful. However, if due to some unfortunate reason a person becomes involved in what is unlawful, he should regard it to be unlawful and he should not regard it to be lawful and a good action otherwise he/she will lose his/her Imaan.

No matter how great the sin is that a person commits, he will not lose his Imaan until he understands it to be a sin. However, his Imaan will become weak due to committing the sin.

To become fearless and unafraid of Allaah □ or to Become despondent from Allaah □is Kufr. i.e. if one thinks that in the hereafter he/she will definitely get a high rank and he/she will definitely not be taken to task for anything or that he/she will definitely not be forgiven is Kufr. A Muslim should remain between fear and hope .

To ask anyone regarding knowledge of the unseen and to believe in it is Kufr .

A person should believe that no one but Allaah □ possesses knowledge of the unseen. However, Allaah □ informs the Ambiyaa □ through revelation, the pious saints through Kashf and Ilhaam (Divine inspiration) and the common folk through signs about certain things of the unseen. This is called information of the unseen; not knowledge of the unseen .

To take anyone's name and call him/her a Kaafir or to curse he/she is a major sin. However, a person can say, "Curse be upon the oppressors" or "curse be upon the liars". It will not be a sin to curse those people whom Allaah □ or Rasulullaah □ have cursed by taking their names or to call such a person a Kaafir whom Allaah □ or Rasulullaah □ has said that he/she is a Kaafir.

SUNNAT AND BID'AT
:

Sunnat refers to whatever is proven through the speech or actions of Nabi. Similarly, whatever was done and Nabi did not prevent it despite knowing about it will also be regarded as Sunnat .

Allaah and Nabi have informed us about everything concerning Deen in the Qur'aan and the Ahaadeeth. Now, to invent something new in Deen will be incorrect and a major sin. This innovation will be called a Bid'at .

WHAT WILL HAPPEN AFTER DEATH?

Two angels come to a person after he/she is buried after his/her demise or after a person's demise if he/she is no buried. One of these angels is called Munkar and the other is called Nakeer .

WHAT SHOULD BE CONSIDERED WHEN CHOOSING A SPOUSE?

If a person's gaze is on wealth, lineage, or beauty when choosing a spouse, there will later on be arguments, a lack of blessings and worries. On the other hand, if a person's gaze is on conduct and character, religiousness and piety, Allaah will place blessings and love in this relationship .

GUIDELINES FOR A HUSBAND
:

(1)Always enter the house with a smile.
(2)Praise your wife when she does any good act.

(3)Assist your wife with her chores.
(4)Give your wife a gift occasionally.
(5)Express your love for your wife.
(6)Try to please and amuse your wife .
(7)Adopt a tolerant temperament.
(8)Implement the Shariat in your home .
(9)Become a means of safeguarding the life, honour and Imaan of your wife.
(10)Do not threaten your wife with divorce over every small thing.
(11)Do not threaten your wife of taking a second wife.
(12)Give your wife time for completing her chores.
(13) Do not implement restrictions on your wife while you adopt freedom for yourself.
(14)Do not accuse your wife of anything.
(15)Do not adopt a don't-care attitude towards the family of your wife.

A MASNOON DUA

DUA TO BE RECITED FOR ONE WHO IS GETTING MARRIED:

بَارَكَ اللهُ لَكَ وَ بَارَكَ عَلَيْكَ وَ جَمَعَ بَيْنَكُمَا فِىْ خَيْرٍ (ابو داود)

May Allaah bless for you (your spouse) and may He bless you and may He unite both of you in goodness.

LESSON FORTY

THE PROOF OF ONE'S DIVORCED WIFE BECOMING PERMISSIBLE FOR HIM

الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلاَ يَحِلُّ لَكُمْ أَن تَأْخُذُواْ مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلاَّ أَن يَخَافَا أَلاَّ يُقِيمَا حُدُودَ اللّهِ فَإِنْ خِفْتُمْ أَلاَّ يُقِيمَا حُدُودَ اللّهِ فَلاَ جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللّهِ فَلاَ تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللّهِ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ ۝ فَإِن طَلَّقَهَا فَلاَ تَحِلُّ لَهُ مِن بَعْدُ حَتَّىَ تَنكِحَ زَوْجًا غَيْرَهُ فَإِن طَلَّقَهَا فَلاَ جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظَنَّا أَن يُقِيمَا حُدُودَ اللّهِ وَتِلْكَ حُدُودُ اللّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ۝

Divorce (after which a husband can take his wife back without contracting a new marriage) is (pronounced) twice (clearly) after which (the woman) is either retained in good faith (without harming her) or released (from marriage) in kindness. (After divorce) It is not permissible for you (husbands) to take (back) anything from what you have given them (your wives) except (in the case) where both fear that they will not be able to keep within the limits of (the limits set by) Allaah. If you fear that they will not be able to keep within the limits of Allaah, then there shall be no sin for either of them should the woman ransom herself (by paying her husband to divorce her. It is wrong for the husband to demand an amount more than the dowry he paid to her). These are the limits that Allaah has set, so do not overstep them (do not oppose or change these laws). Those who overstep the limits of Allaah are indeed the oppressors (wrongdoers.(

If he (the husband) had divorced her (the third time), then she is not lawful for him thereafter until she marries another husband. Then if he (the other husband) divorces her (voluntarily after consummating the marriage), there shall be no sin upon either of the couple (the woman and her first husband) should they return to each other (should they remarry after her Iddah) if they think that they are able to abide by the limits set by Allaah. These

are the limits of Allaah which He makes clear for those who have knowledge.

HADEETH

THE RULING OF A WOMAN BEING MADE PERMISSIBLE FOR HER HUSBAND AFTER HE ISSUES THREE TALAAQS:

عَنْ عَائَشَةَ رَضِيَ اللهُ عَنْهَا اَنَّ رَجُلاً طَلَّقَ اِمرَأَتَهُ ثَلَاثًا فَتَزَوَّجَتْ فَطَلَّقَ فَسَئَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ اَتَحِلُّ لِلْاَوَّلِ؟ قَالَ لَا! حَتّى يَذُوْقَ عَسِيْلَتَهَا كَمَا ذَاقَهَا اَلْاَوَّلُ (بخارى-مسلم-سنس الكبرى)

In this narration, طَلَّقَ اِمرَأَتَهُ ثَلَاثًا apparently means that he issued three divorces together and at one time. This is the view of Ibne Hajar Asqalaani as stated in Fathul Baari, volume 9, pg. 295). Haafidh Badrud Deen Ayni has also mentioned this in Umdatul Qaari, volume 9, pg. 837.

BELIEFS

THE CONDITION IN WHICH A PERSON PASSES AWAY IS CONSIDERED:

No matter how good a person was during his lifetime, he will be compensated with good or bad according to the condition in which he passes away.

During a person's life, whenever he repents or becomes a Muslim, Allaah accepts it. However, when a person is in the throes of death and the angels of punishment become apparent to him/her, the person's repentance, and choosing Islaam is not accepted at this time.

LAWS AND REGULATIONS

DO NOT DESTROY YOUR HOUSEHOLD BY ISSUING THREE DIVORCES AT ONCE

Without a valid reason, do not issue a divorce that is in accordance to the Shariat. Divorce is extremely disliked by Allaah □. When a divorce is issued, Allaah □ becomes displeased and Shaytaan becomes pleased. (Muslim-Mishkaat)

The Arsh of Allaah □ trembles when a divorce that is in accordance to the Shariat is issued without a valid reason. If without a valid reason, a woman asks for a divorce that is in accordance to the Shariat, the fragrance of Jannat becomes Haraam upon her. (Mishkaat)

From among the lawful things, the thing hated by Allaah □ the most is divorce. (Mishkaat)

Therefore, it is a grave sin to issue a divorce that is in accordance to the Shariat without a valid reason.

Nikaah (marriage) is a great blessing of Allaah □. The husband and wife should appreciate this great blessing. In order to attain a pleasant life and the objects of marriage, the husband and wife should be aware of each other's rights. It is absolutely essential for the husband and wife to fulfil each other's rights. Through the fulfilment of each other's rights, peace and contentment is created in the marriage. These rights have been mentioned in the Qur'aan and Hadeeth.

Allaah forbid, if any dispute arises between the spouses and the husband is at fault, then without a delay, he should try to rectify himself and fulfil the rights of his wife. If the wife is at fault, then the guidance of Allaah is that the wife should be explained politely, lovingly and with extreme compassion and kindness. In addition, she should be informed about the promises based on fulfilling the rights of her husband and the warnings regarding disobeying her husband. She should be explained about the consequences of both and of her innocent children.

This is the first stage of reforming one's wife. If the matter is not solved through tis, the second stage is that the husband should not sleep with his wife. It is possible that this apparent form of forsaking sexual relationships with her will become a means of the matter being solved and the wife will stop her bad character and disobedience. However, the husband should only stop sleeping with his wife and he should not leave her alone in the house. If one's wife is not influenced by this gentle punishment and admonition, the third stage is that the husband will be allowed to hit her softly in such a manner that no marks or bruises are left on her body. He will not be allowed to hit her on her face. Although, this punishment is allowed, a noble husband will not adopt it as is mentioned in a Hadeeth that a good man will not hit his wife as a punishment. For this very reason, it is not narrated that any of the Ambiyaa hit their wives.

If through these three schemes, the problem is not solved, the guidance of the Qur'aan is that an arbitrator from the family of the husband and wife should be chosen and with sincerity and intending good, they should not favour any party and should try and reconcile the couple. Whoever is at fault should be made to admit his/her fault and emphasis should be placed on rectifying his/her fault. It is possible that a form of rectifying the problem will be found and the house will remain intact.

If after trying, the arbitrators arrive at the conclusion that it is difficult to reconcile the two and the unpleasantness between the two reaches such a stage that the rights of the spouses are not being fulfilled and there seems to be no form of reconciliation, Hadhrat Shah Waliyullaah has written that in such a situation it will be extremely inappropriate to force them to remain in marriage. (In such a delicate situation, it will be appropriate or the husband to issue the divorce.) (Hujjatullaah ul Baalighah)

These guidelines are mentioned in the Quraan in Surah Nisaa, verse 34 and 35.

When the husband intends to divorce his wife, the most laudable form of divorce (Talaaq e Ahsan) would be that the husband issues one divorce during such a period of purity (when the woman is not passing through her period of menses) during which he did not have sexual intercourse with her. After her Iddat has passed, the husband will be completely separated from his wife and the wife will be able to marry another man.

A laudable form of divorce (Talaaq e Hasan) would be that the husband issues three separate divorces over three separate periods of purity in which he had not had intercourse with her.

Nowadays, it has become a custom among the Muslims to issue three divorces at once. In fact, many people believe that without issuing three divorces, no divorce will take place. This perception is completely incorrect. A divorce will take place even if only one is issued. After her Iddat finishes, she will be completely separated from the husband and will be able to marry another person.

People issue three divorces due to being overtaken by anger or due to misunderstanding the matter and when their anger subsides or they come to know about the correct method of divorcing one's wife, they regret and become depressed. If they only issue one divorce, they will not have to undergo this depression. If the husband issues only one divorce and wishes to keep his wife, it is extremely easy for him to do so. If her Iddat has not ended, then by the husband merely making Rujoo (taking his wife back), she will remain in his Nikaah as she was previously. If the Iddat has already elapsed and both are happy to reconcile, a new Nikaah will be sufficient and there will not be a need for the woman to be made permissible for her first husband by marrying someone else and getting divorced after having intercourse with the second husband.

However, in both of these instances (whether the Iddat has elapsed or not), the husband will now only have two divorces left to issue. If he issues one

divorce again in future, he will then only be left with one more and if he issues the third one, his wife will become a 'Mutallaqah Mughalladhah;' and will be impermissible for him until she is not made permissible by marrying another man and getting divorced after having sexual intercourse with him.

If the husband issues three divorces at once, he will be sinful and if both want to reconcile, she will have to marry another man and get divorced after he has intercourse with her. Without this, she will not be permissible for her first husband as this is what is proven from the Qur'aan and Hadeeth.

A NARRATION IN BUKHAARI:

Urwah Bin Zubair □ reports that Ayesha □ mentioned to him that the wife of Rifaa'ah Quradhi □ came to Nabi □ and said, "Oh Rasool of Allaah! Rifaa'ah has given me Talaaq e batta (i.e. three divorces. In the narration of Muslim, 'three divorces' is clearly mentioned). After that, I got married to Abdur Rahmaan Bin Zubair Quradhi □ and his condition is like that of a tassel of a cloth (i.e. he does not possess the ability to have sexual intercourse)." Nabi □ remarked, "Maybe you want to return to Raifaa'ah. You cannot return to him (get married to him again) until he (your second husband) tastes you and you taste him. (i.e. he should have intercourse with you and then divorce you. After that, it will be permissible to get married to your first husband once your Iddat is finished.) (Bukhaari, volume 2 – Muslim, volume 1)

Do not fall into the deception of those who oppose this law of the Shariat and do not destroy your hereafter by spending your life in an unlawful relationship. The Muslims should completely abandon the custom of issuing three divorces. Especially in the state of anger, they should not divorce their wives. Shaytaan overpowers a person when he is angry and a person does not possess the ability to think soundly when he is overtaken by anger and in this situation, he will issue three divorces if he decides to divorce his wife. There is a Hadeeth with regards to one controlling his anger:

ق قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الشَّدِيْدُ بِاالصُّرْعَةِ اِنَّمَا الشَّدِيْدُ الَّذِىْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ (بخارى و مسلم)

Rasulullaah □ said, "The strong man is not the one who is strong in wrestling, but the strong person is the one who controls himself in anger.

Similarly, nowadays the Muslims are habitual of consuming intoxicants and most of the incidents of divorce take place after people are intoxicated and most people issue three divorces when intoxicated which count and thereafter a person becomes perplexed. According to the Shariat, it is impermissible to consume liquor or any other intoxicants. Consuming liquor is tantamount to drinking urine. The consuming of wine has been criticized to a great extent in the Qur'aan and Hadeeth. After consuming wine and other intoxicants, a person is unable to distinguish who is his mother and one loses his/her intelligence which is a great bounty.

Therefore, there is a great need to remove the habit of consuming wine and other intoxicants from our society. Those who have authority should make some effort in this line and they should implement every possible means to prevent Muslims from this evil habit and grave sin. If one has no other option besides divorcing his wife, he should first consult with an experienced Aalim or Mufti and Insha-Allaah, he will not regret.
Sometimes, people go to a lawyer for divorce and he writes out three divorces. He should also abstain from this. If there is a dire necessity for a divorce, he should suffice on writing one only. If the woman and her family are adamant on a divorce being issued, he should write out one Talaaq e Baa'in. One should understand this matter properly and implement it.

A MASNOON DUA

A DUA TO BE RECITED TO RECEIVE REWARD IN ABUNDANCE:

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (ترمذى)

There is none worthy of worship but Allaah alone Who has no partner and all praises belong to Him and He has power over everything

In a narration of Bukhaari and Muslim, it is mentioned that he who recites this one hundred times, he will receive the reward equal to that of freeing ten slaves, he will receive one hundred rewards, one hundred of his sins will be wiped out and he will be protected from Shaytaan for the entire day until night.

May Allaah □ accept us for the preservation and propagation of Deen. Aameen.

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May Allaah be with him
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